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NEW SERIES, No. 11.

THE

ANNUAL MONITOR

FOR 1853.

OR

OBITUARY

OF THE

MEMBERS OF THE SOCIETY OF FRIENDS

In Great Britain and Ireland,

FOR THE YEAR 1852.

LONDON:

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1852.

INTRODUCTION.

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It is now forty years since the first number of the "*Annual Monitor and Memorandum Book*" was published; and for the last ten years the successive numbers of the "*New Series*" of the "Annual Monitor," have become familiar amongst Friends. So far, therefore, as it relates to the past, the character of the work, and the mode of conducting it, are well known and generally appreciated; and it will be readily admitted, that for many years it has occupied a useful place, and exercised, in a religious sense, a "*sanitary*" influence in our Society. "Many an instructive or animating lesson, and many a solemn warning, have, no doubt, passed from its pages to the minds of readers of every age and station in life;" and, the Divine blessing accompanying, we may venture to believe, that it has not been ineffectual as an instrument of "winning souls" to Christ, or of confirming them in Him, if already won. Among the means which have contributed to this result, no doubt much is due to the judicious care

and discrimination exercised in its compilation, and the healthy tone it has sustained, under the guardianship of the late Editors.

On many occasions, besides the final parting on earth, it is hard to break off our accustomed intercourse with those whom we have long known, and loved, and justly esteemed, on their own account, and for their works' sake;—and, the Christian "farewell" contained in the last number of the Annual Monitor, will have come home, with peculiar emphasis, to many of its readers. It may have prepared them for the information, that the dear friends who have so long and so ably conducted its publication, have transferred the work to other hands,—but it will not have lessened the feeling of regret in being thus deprived of their valuable services. Cordially participating in this feeling, the present Editors, in accepting the offer of proprietorship, cannot but be sensible that they are placed in a position of no small delicacy and of rather peculiar difficulty. They would have shrunk from the responsibility of attempting to carry on the work of their predecessors, but for their kind countenance and encouragement in the undertaking, and the hope that, though they cannot lay claim to the same confidence, they may be allowed to share in the same kindness and con-

descension, and the same efficient aid, which have been extended to the former proprietors, by a large number of Friends and Correspondents. For, simple and unpretending as is the character of the work, they feel that without the continued exercise of great care and judicious discrimination in conducting it, this interesting little volume would soon cease to be an instrument of good, "to the use of edifying," in our beloved Society. They are very desirous that, whilst in their hands, it should fully preserve its *monitorial* character, without, in the remotest sense, assuming a merely *monumental* one; and in order to keep in view its real object, it may not perhaps, be inappropriate, at the commencement of a new decade of this little periodical, to revive the principles laid down by their predecessors for conducting it.

Impressed with the value of that part of the work which relates to the *notices* of departed friends, inserted in its pages, it is apprehended, that the facility which it affords for publishing these brief memorials, may not be unattended with danger. For, "who does not know how apt we are to give an undue importance to whatever concerns those whom we have loved, and who are removed from us! and how our affection leads us to desire to do whatever may tend to the honour

of their memories. It is thus that monuments to the dead, and laudatory epitaphs have been multiplied, and become part of a mere customary and false honour; and though it be to compare greater things with lesser, we do not think it impossible, that the same natural feeling, which has led to the vain honours of the cemetery, may indulge itself in our very humble records.

"But this is far from being the only guard which we believe to be requisite. Apart perhaps, from all desire for the vain honour of the departed, we are very apt to entertain an undue estimate of the importance and value to others, of that which has been truly instructive, and deeply interesting to ourselves. There are family lessons in the sick and dying chamber of a parent or a chlid, whose value to the immediate circle, is beyond all price, but which cannot, with advantage, be communicated to others; and we are not sure, whether, in many cases, the very force of the lesson, to those for whom it was designed, is not likely to be weakened by the publication of it.

"These remarks, respecting what passes in the sick chamber, may be applied to the memorandums of deceased persons. Though these may indicate the pious feeling of the deceased, it is far from being a consequence, that it is desirable to publish

them ; indeed their value, we believe, is *generally* confined to a limited circle of near and interested friends. If there be no delicacy due to the deceased, in regard to the publication of those secret communings of the heart, is there no danger, that the very free practice of making them public, should *tend* to spoil in the living that entire simplicity, without which they are valueless? We are anxious to avoid fastidiousness on these points ; well aware, that in the illustration of character, these private documents, as well as extracts from letters, are often essential; and that their real intrinsic value as instructive records of religious experience, is not unfrequently such as to call for their being communicated to the public. What we desire is, that the practice may not become so general, that almost every one must feel, in recording his most secret thoughts, that he is probably writing for the public eye.

" We are well aware of the value to the living of those lessons which death-bed scenes sometimes afford. They speak of the vanity of the world, and the value of the soul,—of the struggles of the stricken conscience, and the blood which speaketh better things than that of Abel ; and there is seen the blessedness of the Christian pilgrim, leaning

on the staff of his Lord, and ready to enter into the city of God.

"Where any of these things are clearly set forth, we are desirous, if in other respects suitable, of presenting them to the readers of the Annual Monitor. We venture, however, here to suggest, that some caution is requisite in regard to the judgment which we form from the circumstances of the dying bed. It has been said, "Ask not how he died, but how he lived." Do we not too much assume that men must see every thing truly at the approach of death? Right views of our spiritual state do not spring from a mere withdrawal of earthly hopes, but from the infusion of heavenly light, which the Great Dispenser gives, as, and when he will: and if the life have not borne evidence of the renewed man, or there has not been that godly sorrow which worketh repentance not to be repented of, there is, we apprehend, but little dependence to be placed either on a supposed belief of the doctrine of Christ's sacrifice, or on any peace, quiet, or resignation, which any may appear to experience in the prospect of death. It is no disparagement of true spiritual knowledge and feeling, that *these* have their counterfeits in the human chambers of imagery.

"Whilst we hope that the absence of any notice in the Annual Monitor, of Friends who have been well known and esteemed in the Society, will never be deemed to imply indifference to departed worth, we believe that some notice of the steps in life of such individuals would generally be desirable. It is both instructive and interesting to trace the circumstances under which sound Christian character has been formed and sustained, to review the experimental history of the religious life, and the practical evidences of a living faith in Christ. We are very desirous, that all our biographical sketches should be *characteristic*, rather than *eulogistic*; and that a *faithful* portrait, exhibiting the *shades*, as well as the *lights*, of character should be presented to our readers.

"Whilst thus openly communicating some of our views and feelings, respecting this little work, which will, of course, in a degree, modify our action, we are desirous that they should not discourage our friends from freely communicating to us what they may deem suitable for insertion; and we trust that they will kindly judge us with candour, if we should not concur with them in opinion.

"In endeavouring to discriminate between that which may please and edify the social circle in which any deceased individual may have moved,

and that which is more adapted to general perusal; and, at times, when obliged to exercise our office by rejecting or curtailing what is offered to us, it must not be inferred, that we have any objection to the sentiments contained in the excluded matter. Neither do we consider ourselves responsible for, or as adopting, every sentiment which may be expressed in that which is admitted."

To these remarks little need be added. They comprehend much that it is desirable, both for the Editors and the readers of the Annual Monitor, steadily to keep in view; and it will be the endeavour of the former, to the utmost of their ability, simply to carry them out, in continuing the work.

At a time when there are many unusual causes of excitement in the world,—when opinions of all kinds are evidently undergoing a great sifting—when long established systems are scrutinized with unsparing acuteness, and new schemes and theories are broached and adopted with surprising rashness—when the mere thirst for novelty and change endanger, in no small degree, the *integrity* of our Christian simplicity, and a morbid eccentricity, assuming the dignified name of originality, no less threatens to beguile us of our Christian truthfulness, and an unflinching adherence to "the

rule of right,"—it behoves us to "watch and be sober," and humbly to cultivate a very prayerful spirit,—it is well for us frequently to recur to "first principles," to be on our guard in every direction, and "not to believe every spirit, but to try the spirits, whether they be of God;" that, in proving all things, we may *hold fast* that which is good, and maintain our *right* position amongst the families of the earth, both in the Church and in the world. In the highest and most important sense, what is more essentially and unalterably original than the *Truth* itself,—in all its principles, in all its bearings? We cannot come short of it, we cannot go beyond it, in any direction, without falling into error. In regard to religious truth, the Christian believer recognises no higher authority or standard than that of DIVINE REVELATION. "The word of the Lord," however communicated, whether he find it written in "the Volume of the Book," or directly addressed to his heart, by the Holy Spirit, is that to which he humbly bows, which, he feels, it is no more than his "reasonable service" humbly to believe and faithfully to obey. "The grace of God within, and the Scriptures without," said William Penn, "are the foundation and declaration of my faith and religion, and let any man get a better if he

can." And perhaps there are few things more interesting and instructive to reflect upon, in the history of the rise and progress of our religious Society, in the difficult times in which our worthy forefathers laboriously fought their way through many opposing elements, and nobly stood their ground against many alluring temptations, than the extent to which they were enabled, in the great reformation which they not merely theoretically conceived, but practically carried out, to preserve, as a people, an even balance, in regard to these two cardinal points; equally remote from undervaluing the one, or from not fully recognising the other; nor is there, perhaps, anything in the history of the Christian Church universal, more fraught with instruction and warning, than the clearly developed fact, that whensoever and wheresoever there has been a losing sight of or a want of due recognition and practical appreciation of *both*, it has invariably led to grievous mischief in the Church of Christ, under every form and in every denomination; human authority—"the man of sin"—has more or less usurped the place and authority of God. Without "limiting the Holy One of Israel" to any line or mode of operation, in carrying on his mighty and gracious purposes respecting our fallen race, it may be truly said

that amongst the professed followers of the Lord Jesus, it is only in proportion as the direct influence of the Holy Spirit, "who guides into all truth," and the divine authority of the Holy Scriptures, "which cannot be broken," have been fully recognised, and faithfully applied and carried out in practice, that pure Christianity has been shewn forth in its own brightness, in its real beauty, strength, and glory;—that "the banner which the Lord has given to them that fear his name, has been fully displayed because of the Truth."

As a Religious Society, we have no sectarian purposes to answer, we have no party interests to support, "we preach not ourselves but Christ Jesus the Lord," our mission is, in the highest and truest sense, a *Catholic* one;—its simple aim is the exaltation of the cause of our God and of His Christ, and the government of His church and the individual members thereof, by Himself, through the Holy Spirit, in accordance always, as that cannot but be, with the inspired words of the sacred volume. In surveying the present state of professing Christendom and of the world, it cannot but be cause for humble thankfulness, to the reflecting mind, that it has pleased our Heavenly Father, in His infinite wisdom and love, to grant

us *both;* and, to the members of our religious community, it must be matter of peculiar satisfaction and gratitude, that *both* have been and are so fully recognised amongst us; so that, whilst we firmly and practically hold to the great scriptural doctrine of the immediate, the direct and perceptible influence of the Holy Spirit, we have *never* hesitated, as a people, and do not *now* hesitate, to bring all the doctrines we believe, and all the practices we allow, and all the testimonies we consider it right to bear, to the test of the Holy Scriptures; and that those principles which have long united us together in the bonds of Christian fellowship are still found efficacious, both to equip the servant of Christ for the active duties of life, and to prepare him for the honest hour of death.

The Annual Monitor brings us into contact, so to speak, with the departed, at a time, and under circumstances, when mere human speculations, however subtle and refined, are powerless to sustain, to comfort, and to save; when the mind peculiarly feels that nothing but the truth as it is in Jesus, under the Spirit's gracious influence and teaching, can enable the humble believer to meet, with due preparation and confiding hope, the awful realities of eternity; and, as FRIENDS, we have great cause for thankfulness that our Obitu-

ary furnishes so many facts confirmatory of our faith, that we have not followed cunningly devised fables, either in believing the coming and power of the Lord Jesus, or in adopting those Christian views and practices by which we are distinguished. To the death bed of the faithful and consistent Friend we go in vain for doubts and fears, or any misgivings in regard to the soundness of the foundation, or the importance of the superstructure; whilst the unfaithful and the inconsistent, even when brought, "through repentance toward God and faith in our Lord Jesus Christ," to obtain pardon and peace, yield us some touching and teaching lessons as to the need and value both of the one and of the other; and how often has it been the dying request of the loved one to survivors, both to believe with the heart unto righteousness, and to confess with the mouth unto salvation, continually to look to Jesus, and to be faithful as Friends, in bearing all our Christian testimonies.

Though our numbers are comparatively small, our Christian principles are great and valuable, and it is of vast importance to ourselves and to others that they should continue to be faithfully carried out. Such has been the goodness of the Lord to us, that, from one generation to another, there have not been wanting, and there are not

now wanting those amongst us, who, through the consistency and brightness of their example, as fathers and mothers in the church, have truly adorned the doctrine of God our Saviour; and it is cause for thankfulness, that, amongst our beloved youth, and those in middle life, we meet with not a few who have been taught to approve the "things that are excellent," whom the love of Christ is constraining to take up their cross, and to follow Him in the path of self-denial and holiness. If, under the quickening influence of the Holy Spirit, any of these should be, in any degree, comforted and animated in their course by the perusal of the pages of the Annual Monitor, if the weak hands should be strengthened, the feeble knees should be confirmed, and to those that are of a fearful heart it should be availingly said, "Be strong and fear not;" and if, through the same blessed influence, any of those who are yet afar off, should be brought nigh by the blood of Christ, the prayers of the former and of the present Editors would be answered.

THE

ANNUAL MONITOR.

OBITUARY.

	Age.	Time of Decease.
JANE ABELL, *Waterford.*	64	2mo. 17 1852

The cheerfulness and resignation with which this dear friend bore much bodily suffering through a period of many years, afford a striking proof of the sustaining power and efficacy of Divine grace; and when those who had often to witness these proving seasons expressed a desire that she might soon feel better, her frequent reply was—"If a mitigation be permitted it will be a great favour; but I cannot say I wish it, because I know if it be right it will be so."

Whatever concerned the interest and welfare of our Society was dear to her heart, and she endeavoured to hold up its Christian standard and

discipline, as regards our various testimonies, in the view of young persons, whose company she loved, and who were attracted by the kindness of her manner towards them; yet, whilst charitably disposed to make allowance, she lamented the disposition to lay aside our peculiarities. This she considered a specious snare of the enemy at the present day, calculated to lay waste the Society, by breaking down the hedges, and opening the way for other invaders.

For many years the state of her health had been a source of anxiety to her friends, and caused much suffering to herself, chiefly from difficulty of breathing and extreme debility, which it was often distressing to witness; yet she frequently expressed thankfulness that she had not to endure acute pain, and that she was surrounded with comforts, of which the poor were deprived in the season of illness. Our beloved friend was for a long period unable to attend meetings, but was often permitted to feel, in her solitary chamber, the comforting presence of Him whom her soul loved. The clearness with which passages of Scripture were opened to her mind was deeply instructive; even some that, whilst reading, had been incomprehensible to human reason—being as "a fountain sealed, a spring shut up"—arising,

on these occasions, with an application that astonished her; and she wished that others should be encouraged to persevere in perusing the sacred volume, though at the time, they might not be sensible of much benefit. Whilst convinced of the depravity of human nature, and humbled under a sense of her own unworthiness, her faith in the atonement and mediation of her Saviour was unwavering, and the feeling of dependence on his mercy sustained her oft drooping mind, and at seasons she was favoured to experience her peace to overflow. The visits of ministering friends at different times also afforded comfort, as they were generally led into sympathy with her, and often had to express their belief that, if faith and patience were maintained, the end would be glorious.

When reading the Annual Monitor, during her latter years, she sometimes thought, that perhaps her own name might appear in the next; and that if able, in the last moments of her life, to dictate a few words to be affixed thereto, she should like to impress upon all, that no merely worldly object is worth living for, as the cravings of an immortal spirit can only be satisfied by that which springs from a higher Source.

In the autumn of 1850 she had a severe illness,

when her strength was so prostrated that for several days her recovery seemed doubtful. In this state she was favoured with a peaceful feeling, beyond what she had ever before experienced, and expressed her gratitude, saying that she felt as if reposing in the arms of her Saviour, without weight or burden, even as much as that of a grasshopper, to press upon her spirit. Thus was the passiveness of the clay nearly, if not quite, attained; so that, whilst life appeared as if suspended in the balance, she could not throw a wish into either scale. There seemed no room for any feeling in her mind but love to her Creator, and to her fellow-creatures; she thought she could endure any suffering that might be the means of drawing a single human being nearer to the Redeemer. For several weeks after recovering from this illness, she was permitted to enjoy relief from her cough and the oppression of her chest, such as she had not known for a long period.

Towards the end, an attack of influenza so far reduced her strength that the bodily powers gave way; and during the six days that she was confined to bed, the inability to move a limb (save her hands) was distressing. In reference to this she remarked—"What a state I am reduced to, poor, helpless mortal! I am thinking of the

words of our Saviour, 'Oh, my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. If this cup may not pass from me except I drink it, thy will be done.' If it is his will that I should be thus afflicted, may that will be done!" She lay mostly very quiet, in order to induce sleep, which was at times refreshing. The intervals were diligently occupied in giving directions about what she wished to have done, or in sending messages for her absent friends, observing—"Is it not marvellous with what calmness I can speak of these matters? I wish all who love me to be told to rejoice, when the change comes. Oh! what a glorious change it will be, when this mortal shall put on immortality, and death is swallowed up in victory." "I do not yet see the end; I feel as I never did before, just like the snuff of a candle going out." "I do not yet see the open door, but I believe I shall be permitted to see it." This was remarkably fulfilled a few hours before the close, when a clear evidence was afforded that, through the love and mercy of her Redeemer, the gate was open to receive her, and the Angel of His presence was with her, to conduct her spirit through the valley of the shadow of death.

An unclouded calm and remarkable clearness

were permitted to attend the closing scene, and the dismissal of the redeemed spirit was so gentle, that those privileged to watch by her, were scarcely sensible when it was freed from the wasted tabernacle. Thus was her own favorite expression verified in her experience—"The end crowns all."

ANN ABRAHAM, *Doncaster.* 87 3mo. 7 1852

MARY ADAMSON, *Bradford.* 73 3mo. 9 1852
Wife of John Adamson.

JOHN ADCOCK, *Bradford.* 70 11mo. 23 1851

ELIZABETH ADLAM, *Bristol.* 81 5mo. 30 1852

MARGARET AGNEW, *Birkenhead.* 68 9mo. 30 1852
Wife of John Agnew.

ALICE ANN AIREY, *East Ardsley, Wakefield.* 2 3mo. 31 1852
Daughter of James and Alice Airey.

WILLIAM ALBRIGHT, *Charlbury.* 75 6mo. 27 1852
An Elder.

WILLIAM ALLEN, *Grange, Ireland.* 79 9mo. 18 1852

MARGARET ANDREWS, *Sunderland.* 29 9mo. 30 1851
Wife of John Andrews.

"We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour towards man

appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."—*Titus* iii. 3—8.

A recurrence to these words of the apostle, so comprehensive in their allusion both to the natural depravity of man, and that great and radical change of heart and life, and prospects, which is the characteristic of the true Christian, has been suggested by reflecting a little upon the work of grace, which appears to have been experienced by the dear Friend whose name stands at the head of this brief notice. Whilst the candid reader will not be disposed to apply them too literally, in every particular, they may, not perhaps unsuitably, introduce survivors to the instructive account of some of her last days.

She was naturally of a very lively and volatile disposition, and little disposed to submit to the

restraints of the cross of Christ. The many early visitations of her heavenly Father's love, with which, according to her own confession, she was often favoured, appear to have been neglected or withstood, and it was not until, in the Second month, 1850, she was laid upon a bed of sickness, and, to her own apprehension, brought to the verge of the grave, that she appears fully to have realized the vast importance of her soul's salvation. Great was *then* the anguish of her spirit, from a sense of her unfitness for the awful change that seemed to be so near, and earnestly did she crave that she might be spared a little longer, until an evidence was granted that her sins were forgiven. Contrary to all expectation, her heavenly Father was pleased, though her health was not restored, to prolong her life for more than a year. Under the quickening influence of the Holy Spirit her convictions for sin were very strong, and it was long before she found that pardon and peace which she longed for. Many encouraging passages of scripture were brought to her view, but she would say, "Oh, I have been such a sinner; I have had many visitations, but I have slighted them." Being asked if any particular sin weighed upon her mind, she replied, "No, but I have been so thoughtless." She deeply lamented, at this time,

having indulged so much in the reading of light publications, whilst the Bible, and the writings of Friends, had afforded her little delight.

After having been permitted to obtain a little relief to her anxiously exercised mind, a third severe attack on her breathing, which rendered her long surviving it very doubtful, led her to remark that she had felt bright and comfortable a few days ago, but *then* much tried, and that she thought her late attack had been brought on by exercise of mind, being engaged in prayer when it commenced. She added, "probably it has been permitted because I was not sufficiently diligent." "I was wondering," she continued, "how it was that the Almighty did not cut me off in my sins when I was so ill before, when a voice seemed to answer, 'because He willeth not the death of a sinner, but that all should return, repent, and live.'" Referring, at one time, to her different attacks of severe illness, she remarked, "I have had *three* warnings, and it was clearly manifested that if I did not give up the third time, another opportunity would not be afforded me. For days the language was sounded in my ears, 'The Lord will not always strive.' I also had a dream in which I saw my own funeral, &c., and I did not *fully* give up until *then*; and Oh! the difference

in my feelings after I had made the full surrender! *Before* there was such a sense of horror! *then* all was peace, no fear; my Saviour seemed so very near. I have had a nice afternoon, being favoured to approach so near the mercy-seat."

It was natural that, under her circumstances, maternal anxieties should be peculiarly called forth. On one occasion she said, "It seemed very remarkable, whilst thinking yesterday morning of my poor children, what would become of them, a voice, which almost startled me, said, 'Leave them to me;' and I have not felt anxious since." She then quoted the passage of scripture, "He will regard the prayer of the destitute, and not despise their prayer," adding, "what a comforting verse."

Though thus favoured, at times, with some precious tokens of her heavenly Father's love, the work of refinement was not carried on in her soul, without many renewed conflicts; and during a subsequent time of trial and apparent desertion, she was heard supplicating with intense earnestness after this manner, "Hast Thou forgotten to be gracious? Wilt Thou not hear my prayer? I beseech Thee, for the sake of Him who died for me, to blot out my transgressions." She then queried, "How is it that I can get no answer to my

prayer?—that all seems so dark?" adding, "that she would be willing to pass through any amount of suffering if only she could get an answer to her prayer." She was encouraged patiently to wait for the right time, and to consider it a favour that she was thus brought to feel her need of a Saviour. "Think of me!" she replied; "It is not much we can do one for another, but do not forget me." It was evident that she had become deeply sensible of the burden of sin, and the need of pardoning grace; and, in his own time, it pleased the Lord to lift up the light of his countenance upon her, and gradually to unfold to her awakened mind, more clearly, the mysteries of redeeming love, so that she was enabled "to hope in His mercy." She now dwelt much upon the love and mercy of God, who had plucked her as a brand from the burning; and her heart overflowed at times with love to the whole family of man; she longed "that *all* might come, taste and see how good the Lord is." Having been brought really "to believe in God," and to partake of his mercy in Christ, it was manifestly her concern to be "careful to maintain good works," and to seek to become more and more conformed to his will.

After expressing her thankfulness to a beloved sister, that she had been made the means of

instruction and comfort to her, she affectionately encouraged her to faithfulness, and, alluding to a few words she had expressed when once taking leave of her for a while, she said, "Thou canst not think what a comfort they were to me," adding, "do not be afraid to speak to those around thee, shouldst thou see anything amiss, it may prove as bread cast upon the waters."

Being one morning very low, she remarked that she could not feel that peace with which she had been so much favoured for many days past, but she thought it might be for the trial of her faith. "Oh," she said, "I have had such sweet times of late, when sitting in silence before the Lord, sometimes when the family have been gone to meetings, and during other parts of the day, that I cannot think he has forgotten me." She recurred in an affecting manner to the goodness and mercy of God extended to her, "a poor unworthy creature," and earnestly craved "that *all* that was comparable to the dross and the tin might be removed, and that her soul might be made fit for an inheritance in bliss." "My heavenly Father," she said, "has been very kind to me. How gently has he chastised me! A while ago I seemed to be growing rather careless, when one day this language softly impressed me, 'Be

watchful and strengthen the things that remain, that are ready to die;'" and she found that there was *need* of increasing watchfulness, to press towards the mark for the prize!

Whilst thus much engrossed with the "weightier matters" more immediately connected with the "redemption of the soul," the fruits of the Spirit were manifest in a conscientious attention to many things, which, though of minor importance, yet have their right place among the comprehensive requirements of the Gospel, and "*ought not to be left undone.*" Thus several little *articles of dress* had caused her uneasiness, and she endeavoured to give up to the requirings of duty in regard to them, as they presented themselves; though sometimes it cost her much conflict. She also believed it to be right to use "the plain language" when speaking to those not Friends, and on all occasions; a practice in which she had not been very particular. One day, one of her sisters sitting by her, she remarked that the following passage of scripture had been brought to her remembrance, "Bring ye *all* the tithes into the store-house, &c.," and asked her what *she* thought was its meaning. Both agreeing in their application of it, she presently added, "I believe there is one thing more which I shall have to give

up, and that is *my ring;*" and she soon took *this* away from her finger.

The kingdom of heaven has been compared to "a little leaven," and when that leaven is not obstructed in its workings, it will, both in the individual member, in the church, or in the world at large, carry on its process until the whole lump be leavened, from the centre to the surface; and there is certainly something very interesting and beautiful, and who will say that there is not something *very important* also, in the *complete* carrying out of the great principles of Christian truthfulness and simplicity, in all their practical bearings. It is instructive, in this instance, to observe, how, even in the prospect of approaching dissolution, when the mind is absorbed with the essentials of salvation, and feels that it can rest upon nothing else but Christ as its rock and refuge, a close attention to the work of the Holy Spirit in the heart, leads the humble believer to a childlike obedience to the very minutiæ of the perfect law of holiness. In the present case, it was observable by those who were most intimately and confidentially connected with this dear Friend, that by *her* thus yielding to the convictions of the Holy Spirit, and being willing to take up her cross, even in little things, "*she* was given to

partake *more largely* of that peace which her soul so ardently longed for."

The Holy Scriptures became her increasing delight, and her almost constant companion, till near her close. Being made sensible that He who hath the key of David could alone open them to her understanding and apply them to her heart, she looked up to Him for the precious influences of his Spirit, and derived much comfort from their sacred contents. In connection with this subject, she several times expressed to her husband the uneasiness she had felt when the servants in the family attended the scripture reading on First-days only, and "what sweet peace it had given her since they had been present at the *daily* reading."

The following extract from a letter to an absent sister will shew the state of her mind at this time. After reminding her of the source from which all true pleasure flows, she continues, "Didst thou know how earnest have been my desires for thee, that thou mightest be led in the right way, thou wouldst excuse my mentioning this subject. We have gone hand in hand in the pleasures of this world; and Oh, my beloved sister, have *I* not found the insufficiency of these things? No one can tell the agony of that moment when the gates of death seemed opening before me, and I had no

God for my refuge. But did he not grant me time for repentance? And I think I may truly say, that, weak, rebellious, and sinful as I am, I would not exchange this bed of sickness for any earthly throne without my God; and Oh! how anxious I feel, that all whom I dearly love should submit themselves to the yoke of Christ. And, believe me, thou wouldst find that one hour of God's favour is worth years of this world's pleasures. Oh! be warned by me, and put not off to the time of sickness what should be done in health. Think not I consider myself better than others; Oh! no, sometimes I fear there is no advance in the right way, and whilst writing, I am forcibly reminded of the passage, 'without Me ye can do nothing.'"

After having been brought very low, she again writes: "I have again apparently been brought near to the gates of death, and Oh! how I have had at times the language verified, 'Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.' But think not that this has always been my experience; no, deep have at times been my baptisms; frequently ready to despair at my many sins and shortcomings. But Oh! He is ever ready to forgive, and to whisper peace."

The last few months of her life were marked by

increasing weakness, but there is reason to believe that a renewal of spiritual strength was graciously vouchsafed to her from time to time. The prospect of separation from her beloved children often called forth her tenderest feelings, but believing Him faithful who hath promised, she confidingly committed them to His care, who, she acknowledged, had "made hard things easy, and bitter things sweet." To her beloved husband, she said, a few days before her decease, "My dear, we have had but a short time together. It seemed hard to part with thee, at the early stage of my illness." And, after expressing her belief in the Lord's providential care over him and "the dear little ones," and that she felt an assurance that strength would be given him to bear the separation, she added, "But *now* I can part cheerfully both with thee and them. I feel happy in Jesus!"

Addressing one of her sisters, she said, in allusion to the children, "endeavour to bring them up *as Friends*, in the fear of God; and Oh! remember thy own immortal soul! I have long thought thy Saviour has been visiting thee, and Oh! I long that thou may'st give up all, and not have the condemnation of having it to do on a dying bed; thou may'st not have the time to repent that I have had."

It soon became evident that nature was fast sinking, and she *longed for* her release, for death had long been deprived of its terrors. "What a happy change," she said, "it will be, from this bed of suffering to the joys of heaven!"

On Second-day, the day before her decease, she remarked to a sister, "I did so long to see thee yesterday, to tell thee how peaceful I felt; such peace, there was not a cloud; but, is it not strange, since then I have had such tossings; but thou canst not think what love there was mixed with it; I could not help thinking of what ——said," alluding to an acceptable visit she had had from a dear Friend, a few days before, "that the furnace might yet be heated seven times hotter than it was wont to be heated, but that one like unto the Son of Man would be near for my support." These words had also forcibly impressed her, "As the fining pot for silver, and the furnace for gold, so is a man to His praise." In the afternoon she requested a Psalm to be read, when, after a little pause, she made the following appeal: "Thou knowest, O Lord, that I am willing to bear any suffering thou mayest see fit to lay upon me, and Oh, if I perish, let it be at thy footstool!" After this she became more comfortable, and during the night she remarked, "My Saviour has

promised to accept me, is not that sweet?—God will redeem my soul from the power of the grave, for He shall receive me." On bidding her last farewell to her husband, she appeared cheerful, aud endeavoured to encourage him to bear his loss as a disciple of Christ, assuring him that the change would be a great gain to her. On one of her sisters coming into the room, she kissed her affectionately, and said, "I was afraid thou wast going to be too late:" adding, "dost thou think it will soon be over?"—and being asked whether she felt the Saviour to be near, she replied, "Yes," and added a little after, "I *long* to go, if it is my Saviour's will."

She became gradually weaker, though quite sensible to the last, and between seven and eight in the morning she gently fell asleep in Jesus.

MARY FOSTER APPLETON, 19 9mo. 11 1852
Ickleford, Herts. Daughter of J. & E. Appleton.

CHARLOTTE ASHBY, *Carshalton.* 41 10mo. 14 1851
Wife of John Ashby.

JANE ATKINSON, *Manchester.* 56 8mo. 17 1852
Wife of Thomas Atkinson.

MARY ATKINSON, *Smeeton, Leicester.* 75 2mo. 11 1852

ANN BACKHOUSE, *Darlington.* 66 8mo. 7 1852
An Elder.

She was one who feared the Lord from her youth, but from diffidence and a sense of her own unworthiness, she shrank from conversing on the subject of religion, and from speaking of her own feelings. Her health was always rather delicate, but did not materially give way till within about five years of her decease, during which period extreme suffering was at times her portion. This she bore with a meekness and patience, and even with a *cheerfulness*, which was instructive to her friends. Very seldom did she advert to her affliction, and when she did, it was always with the utmost resignation.

To a dear relation she thus wrote:—"How sincerely can I unite in heartfelt desire, that, in the midst of all my sufferings, an abiding *confidence* may be maintained in the Saviour's love and power, that in humble submission, I may through him be enabled to say—'It is the Lord; let him do what seemeth him good!' I do indeed long for more patience; but, at times, I feel it difficult to attain; yet, weak and frail as I feel myself in every way to be, I endeavour to *trust*, and hope that more will not be laid upon me than my compassionate heavenly Father will give me strength to bear." And, a short time before her death, in a note addressed to a beloved nephew,

after making allusion to the subject of Christian sympathy, she adds—"But if we can trace the hand of *Love* in all our afflictions, and fully *confide* in that gracious Power who is, I humbly hope and trust, leading us to a city of habitation, whose Builder and Maker God is,—what can we desire more?"

During the last few days of her life her strength declined very rapidly. On the 6th she expressed that she should be thankful to be released when the right time came; that she had no trust but in her Saviour; and that she had often been comforted by the evidence of his presence, enabling her to endure her trials with a patience which she knew was not of herself. A few words of prayer and thanksgiving on her account having been offered, she broke forth in the language of praise, quoting the text, "Great and marvellous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints! Who shall not fear thee and glorify thy name, for thou only art holy!" She was so feeble that the words died upon her lips; but we thankfully believe that the song thus begun in time was shortly after continued in a higher sphere, for in a few hours the captive spirit was set free, and her soul was liberated from its earthly prison.

LILIAS BACKHOUSE, *Sunder-land.* 2 8mo. 5 1852
Daughter of Thomas James Backhouse.

MARGARET BAKER, *Malton.* 42 6mo. 20 1852
Daughter of George and Sarah Baker.

It is believed that at an early age the seeds of Divine grace took deep root in the heart of this dear friend, producing a correspondent stability and seriousness of deportment. As she advanced in years and progressed in the path of self-denial, her unassuming course was marked by Christian love. On the death of a beloved sister, who left behind her three young children, she endeavoured to supply the maternal loss, devoting herself with untiring diligence to the training of their youthful minds.

An attack of typhus fever terminated her useful life, and although from the nature and severity of the complaint, but little opportunity was given for expression, her faith and hope shone forth as gleams from under a dark cloud, and it was evident that she rested alone on the arm of her Saviour. "I have no wish to get better," she said, "but I desire that suitable means may be used for your satisfaction; I am not anxious, for I believe if I am taken, that through mercy, I shall be accepted." She more than once expressed that her mind was at peace, and was engaged in

prayer or praise. Her articulation was very difficult, but, on one occasion was gathered the expression, that "the Lord's great goodness would be known, if there was room given it to *expand.*"

As nature gradually sank, she fell into a quiet sleep, in which, with little intermission, she continued, till the shackles of mortality were put off, and the ransomed spirit, we humbly believe, winged its flight to the mansions of eternal rest.

MARY BAKER, *Dover.* 80 12mo. 19 1851

A Minister.

HENRY BARCLAY, *Leyton.* 22 10mo. 13 1851

Son of Robert Barclay.

HENRY BARLOW, *Darlington.* 69 2mo. 26 1852

MARIA BARRITT, *Colchester.* 21 10mo. 1 1852

Daughter of James and Ann Barritt.

SARAH BASS, *Brighton.* 72 8mo. 4 1852

Wife of Isaac Bass. An Elder.

This dear Friend, whose long and active life of usefulness caused her to be extensively known and beloved, was the daughter of John and Sarah Glaisyer of Brighton, who joined our Society by convincement. They were piously concerned to train up their children consistently with their profession, endeavouring to restrain their youthful minds from the indulgence of improper habits,

and to set before them the beauty and excellency of the truth. The intimate acquaintance of the subject of this notice with the Holy Scriptures, and the deeply implanted value for silent waiting, the comforting and strengthening effects of which she frequently alluded to, may be traced to their early instructions.

After her marriage in 1812 she became actively engaged in various charitable undertakings, some of which she was mainly instrumental in establishing. She was at the same time mistress of a large family, five or six young men being boarded and lodged in the house, over whom she extended a religious and watchful care. Habits of regularity and method, added to a clear judgment and very quick perception, enabled her to accomplish a great amount of business both of a domestic and philanthropic character. In the midst of her varied engagements, she was however especially careful not to neglect the primary duty of private retirement for prayer and self-examination. She was very diligent in the attendance of our meetings, in which her serious and weighty deportment was striking, and the sound judgment which she exercised in those for discipline, often proved helpful to her Friends. In the important office of

Elder, which she filled for many years, she was concerned to discharge her duty faithfully.

The mark of discipleship *thus* described by our Saviour, "By this shall all men know that ye are my disciples if ye have love one to another," was eminently conspicuous in her. The poor and suffering of every class excited her commiseration, and she thought little of exertion, or the sacrifice of personal comfort, in order to be instrumental in relieving them. She was the kind friend and adviser of the distressed, the widow, and the orphan, and there are those, to whom she was bound by no tie of relationship, who looked upon her as a mother. Her attachments were strong and lasting, and many of those who had known her fostering care in childhood and youth, were followed by her kind and generous sympathy and council, in maturer age; the hand of death alone dissolving their friendship.

Her tender and affectionate feelings stood prominent in the endearing relations of wife and mother, she was at once the sincere sympathiser, and devoted partner and friend, the anxious protector of her children whilst young, and their watchful guardian in riper years; often bearing them in remembrance at the throne of grace, and craving for all, as for herself, a deeper

acquaintance with the things that belong to salvation, that by yielding to the influence of the Holy Spirit, they might come to an *experimental* knowledge of the love of God in Christ Jesus our Lord.

She generally enjoyed good health, was of a lively disposition, and took much pleasure in the company of young people. During the last two years of her life, she suffered much from rheumatism, which caused her to withdraw from some of her engagements, the lameness occasioned by it disabling her from taking much exercise.

The decease of this dear Friend took place rather suddenly. A few days after her return from Dorking, where she had been spending some weeks with her family on account of her husband's indisposition, she was taken unwell with what proved to be bilious fever. On the day following, whilst reclining on the sofa, her husband read to her a favorite Psalm, which was the last time she was able to attend to any reading; and although the character of the disorder afforded but little opportunity for expression on the part of the dear invalid, yet there was sufficient to show that her mind was sweetly staid on God her Saviour. Her strength was rapidly prostrated, and after a week's illness she passed quietly away as if falling asleep in the arms of her Saviour.

MARY BASTIN, *Liskeard.* 33 12mo. 6 1851
Daughter of Jacob and Mary Bastin.

MARY BALKWILL, *Dodbrook, Kingsbridge.* 38 7mo. 4 1852
Daughter of John and Prudence Balkwill.

This dear friend possessed considerable qualifications for usefulness, and, as occasion presented, she was kindly disposed to assist all within her sphere; but, on her deathbed, she had tremblingly to feel that she had fallen short, in submission to the regenerating and sanctifying power of the Holy Spirit, and in dedication of heart to the service of her Lord. In recording some of her expressions, during her last illness, it is felt to be cause for humble thankfulness to have ground for believing that, through many tribulations of flesh and spirit, she was mercifully prepared to enter the kingdom, and to partake of that redemption which comes by Jesus Christ.

Her health had long been delicate, and in the Eleventh month of last year renewed symptoms of illness appeared, and continued to increase. The natural buoyancy of her spirits, and a strong desire still further to contribute to the comfort of her beloved father and uncle, to both of whom she was a kind care-taker, induced her to make use of every prescribed means of recovery.

Desiring life rather than death, prayer was offered, at this time, "that, if consistent with the Divine will, she might be their survivor;" and when, in the progress of the disease, it seemed likely to be otherwise, she spoke of this trial as being hard to bear, and the dispensation as being a mysterious one. She was, however, gradually brought to acknowledge her reliance on that wisdom which, she believed, was ordering all things well.

She subsequently referred to her earnest desire to be restored to health, and said, "The lowest mansion in the kingdom would be a happy place," remarking upon the condescension of the Saviour, in assuring us that there *were* mansions in the Father's house. She added that "during the preceding night she had passed through extreme suffering, but that some passages of Scripture were applied to her mind, and afforded some hope and comfort, viz., 'You hath he quickened, who were dead in trespasses and sins;' and 'If the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God?'" Then, raising her hands, she emphatically said—"What

more can I desire, than an ability to say, 'Thou shalt guide me by thy counsel, and afterwards receive me to glory.'"

Although she would sometimes speak of the future, and make arrangements for her own and others' comfort, it is believed that she was alive, at this time, to the improbability of her recovery, and felt an earnest desire to know her peace to be made with God, on one occasion remarking: "O! I would give worlds, if I had them, to draw so near to the Saviour as to hear the words —'Thy sins are forgiven thee.'"

In this state of earnest seeking and mourning, she was instructed by the language: "Thou hast forgotten *me* days without number;" and for several weeks, under much conflict, the only language of her heart seemed to be, "Verily thou art a God that hidest thyself." In allusion to this she said: "My anguish was unutterable, but I now felt that I must *wait* for his mercy and forgiveness." At length it pleased her gracious Lord and Saviour, for whom she had watched,—to whom she had prayed, to afford her such a gleam of hope as was "worth more than a thousand worlds to her;" "I heard," she said, "the language, 'Thy redemption draweth nigh; I will heal thy backslidings, I will love thee freely; the

enemy shall not prevail against thee, I will redeem thee from his power.' These, and many more precious promises, were poured in, after a day of distress, wherein I seemed given up to the enemy; but through all, I believe, I did not murmur, and struggled to maintain my confidence. This verse was applied—

'In the furnace God may prove thee,
Thence to bring thee forth more bright;
But will never cease to love thee,
Thou art precious in his sight!'

This seemed too good for me to lay hold of. I am gently dealt with. I now feel so calm and peaceful; not as I used to do,—not joyous, but truly a peace that passeth understanding, worth worlds to possess; and last night it was given me clearly to see, in a way no words can describe, the joy there is in heaven over one sinner that repenteth." On taking leave for the night she said—"I believe it is the care of my heavenly Father, and the prayers of my friends, that help me through the night." It was remarked, we were sure it was the one, and might be the other also. "Yes," she replied, "for—

'Jesus on th' eternal throne
For sinners intercedes.'"

In reference to the passage—"The Lord is my Shepherd, I shall not want," she said—

"Jesus sought me when a stranger,
Wandering from the fold of God;
He to save my soul from danger
Interposed His precious blood;"

adding—"This has been my experience."

About this time a note of sympathy from an absent friend was read. She remarked—"How applicable: ——— could not have written that, without having been brought into fellowship with my sufferings; give my love, and say, I have a good hope through grace; I am nothing—nothing! Christ is all!"

As she became more dependent on her attendants, her care and consideration for them increased, lest they should be overdone or inconvenienced; often saying, "I am afraid I shall weary you."

On the evening of the 27th she was very ill. Much of what she communicated cannot be remembered in her own words, but the following is distinctly recollected:

"The Lord has been good to me, very merciful and gracious. O, it was long before he spoke peace to my soul, and it was no wonder. How often his voice sounded in my heart, 'Hast thou not forgotten me days without number?' O yes,

and I know it. I know myself unworthy of the least of his benefits. Bear with me, for I must speak the praises of Him who has done so much for me. No one knows the agony of spirit that I endured. Satan was indeed allowed to buffet me. He was strong,—until a stronger than he came; and now, to me, he is the strong man *bound.* O, after a day of great mental and bodily suffering, I might say agony, the precious promise came to me—'The blood of Jesus Christ, his Son, cleanseth from *all sin!*' *All sin*, remember; not one or two, but *all sin!* And then I felt my iniquities were forgiven,—were washed away in the precious blood of the Lamb. O, what peace, what happiness were mine! Mine iniquities blotted out! After that I passed such a delightful night; one sweet promise after another came to remembrance, and I felt they were mine. Since then nothing has been able to take that peace from me; it is a peace which passeth all understanding. It is not of myself I speak; but while I *can* speak, I must utter the praises of my God, and what He has done for me.

'Not more than others I deserve,
Yet God has given me more!'

I desire to be kept from saying one word that does not come from my heart. All I have been

saying proceeds, not from a natural desire to speak, O no, naturally I am very diffident; but I feel impelled to speak. My great fault has been diffidence. 'The fear of man bringeth a snare,' *remember that.* When you find you have a word, speak it, and do not think of those around. It does me good to speak of the merciful dealings of the Lord. He has been merciful to me, through Jesus Christ; and when I heard 'thy sins are forgiven thee,' I felt, come life or come death, all is well, I could give up all of earth. Many think too much of what their neighbours should do or say; this, dear friends, is wrong. Listen to what Christ speaks. He says, 'What is that to thee? *follow thou me!*' Christ is all, and in all. My hope of happiness is centred in the great work which He has accomplished."

The following morning a friend called. She repeated the text, "The waters have come up into my soul," and spoke of the wonderful power that was needed to overcome her strong will, adding, "but it *has* been overcome, and I am quite resigned to whatever may be permitted." Repeating the text "His judgments are a great deep, his ways past finding out," she applied the first part to the work of the Holy Spirit in her soul, and the latter to the circumstance of her being taken thus early

from time to eternity, and said, "I have not had one pain too many; I have not followed cunningly devised fables, but enjoyed refreshing seasons from the presence of the Lord: but these seasons must be waited for. I was once numbered among the strong, but 'Let no man glory in his strength; let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment and righteousness in the earth; for in these things do I delight, saith the Lord.'" She then addressed a little girl, desiring that she might "do the thing that is right," saying that she would have her reward, and that it would be felt in the secret of the heart.

The following day, she alluded to our late Quarterly Meeting, and listened with interest to a brief account of it, remarking "It is refreshing to me to hear it. I have prized the attendance of our religious meetings, and have felt heavenly dew to descend in them, as upon barren ground. Going to meeting and sitting in a formal manner will avail nothing; there must be an exercise of soul if we expect to profit by them."

During the last two days the beloved sufferer frequently dosed, and had occasional slight wanderings; but even in them the train of thought

and feeling was directed to heavenly things. Some beloved ones were addressed tenderly and encouragingly, and every reference to herself was indicative of peace and joy. "'Old things,'" she said, "'are passed away, behold all things are become new.' Praise, praise! Joy, not sorrow! I shall soon sing the new song." The word "mercy" was frequently repeated, and a few hours before the close, she remarked, in reference to bodily conflict, "It is hard to flesh and blood, but easy to the flesh [aided by the] *Spirit*," alluding to *the* Spirit who helpeth our infirmities. Soon after, "death was swallowed up in victory."

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THOMAS BAYES, *Kettering.* 63 4mo. 17 1852

GEORGE BEALE, *Cork.* 78 5mo. 8 1852

ANNA MARIA BELL, *Moyallen.* 42 11mo. 18 1851
Wife of James Greer Bell.

JOHN BELL, *Beckfoot.* 81 7mo. 1 1852

RICHARD BELL, *Belfast.* 78 2mo. 18 1852

SARAH BEVINGTON, *Eatington.* 86 11mo. 25 1851
Widow of Timothy Bevington.

WARING BIDDLE, *Poole.* 71 4mo. 12 1852

MARY BIGLANDS, *Maryport.* 63 2mo. 1 1852

JANE BLAIN, *Liverpool.* 77 10mo. 9 1851
Widow of Samuel Blain.

MARY BOWDEN, *Liskeard.* 86 4mo. 30 1852

SIMON MAW BOWEN, *Gains-borough.* 80 7mo. 9 1852
An Elder.

This Friend had not a birthright in our religious society, and as he seldom conversed about himself, little is known of his early history, but his aged sister speaks of him, as being religiously thoughtful when a child. While very young his father placed him with a Friend, near his own residence; and in this situation, when attending a funeral, the ministry of a woman-friend made a deep and lasting impression on his mind. After this he was apprenticed to an uncle at Woodbridge, who was a Friend, but with the stipulation, on the part of his father, that he should attend the Episcopal Church. This uncle dying before his apprenticeship expired, he was turned over to another Friend of the same place, and he then commenced attending the meetings of Friends, but he has been heard to say, that it was the reading of the life of John Richardson, which convinced him of the soundness of our principles.

After leaving Woodbridge, he settled at Gainsborough, in the business of a grocer. Conducting his trade in strict accordance with Christian principle, and being diligent and courteous, he realized experimentally the truth of the declaration, "Godliness is profitable unto all things,

having promise of the life that now is, and of that which is to come." It was his practice to close his shop during the time of the week-day meetings, and thus to liberate himself and his assistants for the purpose of joining on these occasions in the public worship of the Most High, whom he truly recognized as his God, preferring his service before every other object. And notwithstanding this sacrifice of time, in what are generally considered business hours, he obtained a comfortable maintenance for himself and his family, as well as a sufficient provision for old age.

About the year 1793, he was received into membership with Friends, and he afterwards married Ann Hopkins, whom he survived sixteen years. They had four children whom they trained in the nurture and admonition of the Lord; three of whom died when about of an age to be the comfort and stay of their parents. Keen as was this trial, it was greatly mitigated by the evidence which each of these young people afforded, that they had chosen the Lord for their portion, and by the humble but confiding trust, that through a crucified and glorified Redeemer, they were removed from the temptations and trials of time to the joys of a happy eternity; and under

these alleviations, the parents were enabled to bear these trials with composure and resignation, and with thankfulness to God for his mercies.

While in the vigour of life Simon Maw Bowen took an active part in the anti-slavery cause, and in many other objects for promoting the welfare of the human family. Partaking largely of the love of Christ, he was earnest in endeavouring to attract others to the same Lord and Saviour; and with this object in view, he became an active distributer of religious tracts, before this mode of diffusing Christian instruction was so general as it now is. He was also diligent in maintaining the Christian discipline of our own Society, and watched over the flock with fatherly care, as an Elder. His house and his heart were warmly open to those who laboured in the Gospel, and he willingly accompanied such, and assisted them in the appointment of meetings for persons not professing with Friends. Whilst from home in a service of this kind, when the Asiatic Cholera first visited this island, he was attacked with that malignant disease, and brought as to the brink of the grave. From this time his bodily strength was exceedingly reduced; but notwithstanding his great feebleness he continued to attend meetings for worship diligently, often making extraordinary

efforts to unite with his friends on these solemn occasions. His treasure being in Heaven, it was evident that his heart was there also; and after he became confined to the house, he sometimes expressed a fear that he was too anxious to be gone, and said that he had no pain of body or mind. His cheerfulness and resignation during the long period of his great weakness, were striking: his voice had become so feeble as to be scarcely audible, but his happy countenance was an index of the peaceful serenity of his mind. A few days before the final close he expressed a hope that he might not be detained here much longer; soon after he fell into a lethargic state, which continued till "the silver cord was loosed," and he fell asleep in Jesus.

CHRISTOPHER BOWLY, 78 10mo. 14 1851

Cirencester.

The Friend whose death is here recorded, was extensively known as a willing and generous contributor towards the support of various institutions which have been established for the physical and moral improvement of the human family. Indeed the liberality with which he disposed of his property for the benefit of his fellow-creatures, was a trait in his character which well deserves to be noticed as a stimulus to others, with the hope

that those who possess the means may be induced, by such an example, to go and do likewise. Coming into possession of considerable property in middle life, it appeared to be his anxious desire to be found a faithful steward; and not satisfied with expending merely his income, it was found at his decease, that his property had been reduced to less than half its original amount, by the liberality with which he had expended it, merely for charitable and benevolent purposes. He had large numbers of tracts printed and circulated amongst the different classes of the community, and evinced the deep interest he took in the education of the poor, by erecting at his own cost, two or three different school-rooms for the benefit of the children of the town in which he resided, whilst many a school in different parts of the country shared his generous sympathy in this direction. The poor of his neighbourhood partook largely of his bounty during his life, and by the erection and endowment of eight very substantial cottages or almshouses, he provided that the fruits of his benevolence should be enjoyed long after his decease. The cottages are vested in Trustees, who are empowered to select occupants of a certain class, who, in addition to living rent free, are entitled to a weekly payment from the endowment, an assis-

tance which will cheer and comfort, in the decline of life, many an aged inhabitant of his native town. Whilst thus endeavouring to alleviate the sufferings of the poor and distressed, he was yet more anxious to *prevent* these sufferings, as far as possible, by improving the habits and character of the people. He was one of those who early saw that one of the greatest temptations to that improvidence and vice which produces so much misery, especially amongst the working classes, is the use of intoxicating drinks, and he earnestly endeavoured, by example and in various other ways, to promote the abandonment of their use, as almost the only hope of effecting a real and permanent improvement in the moral and social state of the great masses of the people. With these views, his contributions towards the support of the Temperance Cause generally, were very liberal, whilst his native town will long possess a monument of his generous benevolence, in the noble Hall which he erected at Cirencester, a few years since, at an expense to himself of more than £2000. Let it not be supposed, however, that these various acts of kindness, honourable as we feel them to be to the individual who performed them, were looked upon by himself in other light than as the feeble but honest endeavour to fulfil

the duties of his stewardship in the sight of God. He was not one who ever spoke much of his own religious feelings, even to his near friends, and the short and severe illness which terminated his life, precluded the possibility of much clear apprehension as to the state of his mind; but he has left behind him a series of private memoranda, extending over a large portion of his life, which clearly evince that his mind was alive to the deep importance of religion; that, entertaining very humble views of his own attainments in Divine things, he earnestly desired that his faith and love might be increased; and that his hopes of salvation rested not on any works of righteousness or acts of benevolence, but only on the pardoning mercy of God in Christ Jesus, through the aboundings of which, we trust, this frail mortal has put on a glorious immortality.

LUCY BRADLEY, *Bristol.* 69 5mo. 18 1852

JAMES BRADSHAW, *Lancaster.* 1 9mo. 4 1852
Son of Isaac and Sarah Bradshaw.

WILLIAM BRECKON, *Kirkby Moorside.* 79 7mo. 31 1852

CANDIA BROOK, *Worcester.* 75 7mo. 7 1852
Widow of John Brook.

JAMES BROSTER, *Bosley, Macclesfield.* 79 4mo. 1 1852

Mary Broster, *Ditto.*	83	1mo.	22	1852
John Brown, *Uffard, near Woodbridge.*	61	7mo.	21	1852
John Brunton, *Lancaster.*	74	12mo.	6	1851
Hannah Brunton, *Ditto.*	84	6mo.	9	1852

An Elder. Widow of John Brunton.

Throughout a long life, though of a retiring disposition, the amiable and Christian character of this dear friend endeared her to all who knew her. During the protracted and painful illness which terminated her life, her conversation and example were peculiarly instructive; more especially to those who immediately surrounded her, and witnessed the cheerful resignation with which she endured the trying dispensations permitted, or allotted to her by her divine Master. Under all these, a constantly prayerful spirit, truly humble views of her own Christian attainments, and a heart enlarged in love to all, were remarkably her characteristics.

Her hope and confidence rested entirely on her Saviour's love, and she often expressed an earnest desire that *all* might be saved, "yes," she would repeat, with great earnestness, "the very hindermost."

Though a member of our religious Society from her birth, and strongly attached to its

principles, her charity had a broad Christian basis, embracing love to all the followers of Christ, of whatever denomination; and amongst those of a different persuasion from her own, she numbered some valued friends. A lingering illness wore out the thread of her earthly existence painfully and slowly, but her release came, and, through the mercy of God in Christ Jesus, we firmly believe, for ever united her spirit to Him in heaven, whose praise was her delight on earth.

MARGARET BULSON, *York.* 47 9mo. 26 1852

JOHN BURGESS, *Wigston Grange, Leicester.* 16 12mo. 27 1851
Son of Thomas and Hannah M. Burgess.

SARAH BURLEY, *London.* 73 2mo. 13 1852

ALFRED BURLINGHAM, *Evesham.* 3 12mo. 17 1851
Son of Henry and Hannah Burlingham.

ALFRED BURLINGHAM, *Evesham.* 34 9mo. 15 1852

WILLIAM BUTCHER, *Ratcliff.* 79 8mo. 26 1852

ELIZABETH CADBURY, *Birmingham.* 83 12mo. 9 1851
Wife of R. T. Cadbury.

LUCY A. CADBURY, *Birmingham.* 4 4mo. 10 1852
Daughter of B. H. and C. Cadbury.

This dear child was, from her cradle, of a

contented and happy disposition, full of life and energy, and remarkably sociable with strangers, to whom she rendered herself particularly attractive, both by her engaging manners, and the interest with which her active mind entered into the pursuits and enjoyments of children. The warmth of her love was strikingly manifested towards her little friends, as well as to all around her, by many affectionate attentions.

Notwithstanding these and other pleasing and amiable traits in her character, she had a strong will, which it was sometimes difficult to control; and, in her endeavours to maintain her own determination, contrary to the wishes of those who had the charge of her, a strong conflict between good and evil, in her little mind, was often apparent; but when the temptation to evil had been overcome, her countenance expressively indicated how happy she felt.

A little incident, which occurred a few weeks prior to her illness, instructively evinced her tender susceptibility, and, though plainly shewing the corruption of the natural man, gave hopeful indications of the work of grace in her young heart. One day her mother had taken her with her, to call on a friend, who kindly gave Lucy Ann two pears; she was allowed to eat one, and *promised*

to share the other with her sister. Soon after reaching home, Lucy Ann was missed; but she was presently found concealing herself in her bedroom, and quietly eating the other pear. Her mother gently reproved her, and told her how sorry she felt that she had done so; endeavouring to point out to her how wrong it was, and expressing a hope that she would not do so again. Lucy Ann remained silent, and looked very thoughtful for some time, and then asked her mother to excuse her; after a pause, she added with much seriousness: "I will go and ask God to excuse me." On her mother saying, "do my dear;" the dear child went to the foot of her bed, and, kneeling down, she raised her little hands, in the attitude of prayer, and though no words were heard to escape her lips, it was believed that, through Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," her simple aspirations ascended with acceptance to the Father of mercies, and obtained for her a sense of forgiveness; for she rose from her knees with a happy countenance, and went down stairs to join her sisters.

Some time afterwards, during her illness, she reverted to this circumstance, and when reminded how unhappy this act of deception had made

her, she sweetly said, "but I am not unhappy *now*."

She was accustomed to listen, with much interest and attention, to the reading of the Bible, and Scripture narratives, and having a very retentive memory, would sometimes give an interesting account of what she had heard, and refer to it afterwards. The circumstance of the prophet Samuel being so early "called of the Lord," appeared to have made a deep impression on her mind, and the manner in which she brought it to view, by her remarks, is remembered with interest. She also used to repeat, with much seriousness and feeling, some favourite hymns, particularly one which begins—

"My Father, I thank thee for sleep," &c.,

"Her appearance at this time," writes her mother, "indicated all the bloom of health, giving promise of lengthened life, and little did we then think that these bright earthly prospects were so soon to be blighted. But He whose ways are not as our ways, and who knew what was better for her, and for us, saw meet to take her from us soon after she had attained her fourth year."

Her illness commenced about the 14th of First month, when nothing more than a feverish cold was apprehended; but it soon became evident that

deep-seated disease had taken hold of the system. At times she suffered much from her cough and oppression on the chest; but she was enabled to bear a long confinement with much cheerfulness, and her expressions not unfrequently indicated, that her thoughts were turned heavenward. When, in the eleventh week of her illness, feelings of thankfulness were expressed on account of her being preserved in so much patience, she replied, "God will make me better, when I am patient." One day when her mother had been speaking to her about the Saviour, and his great love towards us, and enquired of her, if she loved Jesus, she sweetly and impressively replied, "yes, dear mother," and, embracing her affectionately, burst into tears. Being one evening, reminded of her many blessings, and asked, who gave them all, she threw her little arms round her mother's neck, and, tears rolling down her cheeks, she gently answered "God! dear mother." This tenderness was the more striking, as she seldom wept throughout her illness.

Third month, 9th. Dear Lucy Ann was sitting on her mother's knee, when she asked to hear some verses, "about Daniel in the lion's den," adding, "Daniel loved God—and I love God.' At this period, her mind was in a very sweet

submissive state, and many were the precious seasons passed in her sick chamber. She evinced much thankfulness for her many blessings, and expressed great concern for her kind attendants, fearing lest they should suffer by sitting up, and watching by her bed side.

On the morning of the 29th, she said to one near, "Oh! my cough, it is so bad; but God makes me patient, and I can bear it." She was much pleased with the kind calls of her dear relatives and friends, and on one occasion said to an attendant, in reference to them, "Don't thou think I have a great many kind friends?" and added, "God gives them to me! Don't thou think He is very kind, to give me so many friends, and such a kind mother?" One morning, before her health appeared at all impaired, on coming into her mother's bed, she very sweetly said, entirely of her own accord, "Jesus is my Saviour," and when, during her illness, her attention was drawn to the crucifixion of our blessed Lord, she remarked, "He died to *save* us." She was strongly attached to her dear grandmother, whose decease took place about four weeks prior to her own illness, and she twice enquired, with calmness, "Shall I be put in the same grave as dear grand-

mother?" She had spoken before, on another occasion, of "going to heaven."

On the night previous to her decease, on her mother expressing her concern in seeing her so restless and uneasy, requiring to be frequently moved, she said, "God makes me bear it, does not he, dear mother?"

"The chamber of our dear child," continues her mother, "was far from being a scene of gloom, indeed it might rather be considered one of cheerfulness. The liveliness of her mind, remarkably evinced itself in the interest she took in what was passing around her. Seventh day, the 10th, was one of very anxious solicitude, in watching over our precious child, whose short life was felt to be gradually drawing to a close. Towards eight o'clock in the evening, a slight rambling came on, and, about ten o'clock, our precious Lucy Ann settled down on her pillow, with her left arm under her head, as if going to sleep, and thus peacefully breathed her last, leaving us the consoling belief, that her immortal spirit was for ever at rest with her Saviour."

Similar scenes, though unrecorded, no doubt do often take place, in the family circle; and it is interesting to have the opportunity thus to notice the early buddings of piety, and, may we not

say?—the early ripening and gathering of the fruit. It reminds us of the words: "Out of the mouth of babes and sucklings thou hast perfected praise;" and these simple annals of childhood are valuable, both as encouragements to parents, in endeavouring, *very early*, to draw the attention of their offspring, to the blessed truths of the Gospel, and the work of the Holy Spirit in their own hearts, and as inducements to other dear children, to follow the example of those who remembered their Creator in *very early youth*, and felt that they both knew and loved their God and Saviour, and were favoured to experience his blessing, in life and in death.

CAROLINE CAPPER, *Bristol.* 31 12mo. 12 1851

Wife of Thomas S. Capper.

She was the daughter of John and Mildred Merryweather, of Melksham.

From early life she evinced much straightforwardness and simplicity of character, and a quiet, but earnest endeavour to walk in the path of duty. As she advanced in years her religious character deepened, and she became truly concerned for the maintenance of our christian testimonies, and desirous, by her life and conversation, to exercise a right influence upon others.

In the year 1849, she was married to Thomas

S. Capper, of Bristol, a connection which seemed to promise much comfort; but after enjoying a short period of domestic happiness, her health became seriously affected, and instead of being permitted long to occupy the post of duty, in the sphere of usefulness opening before her, amidst the blessings and trials of *time*, she felt herself rapidly approaching the abiding realities of *eternity*. Having early sought to acquaint herself with God, that she might be at peace with Him, through Jesus Christ, and be found walking in obedience to His will, this unexpected change in her prospects and anticipations, however afflicting for a season, does not appear to have occasioned her much lengthened conflict; and it is instructive to notice with what "calmness and cheerfulness," even under her circumstances, her humble trust in God her Saviour, enabled her to view her early advance towards "the City that hath foundations."

On the 20th of the Second month, 1849, we find her making the following memorandum:

"Two months have passed away since I entered into the marriage covenant with my beloved Thomas. I seem here bound to acknowledge, that it has been a time in which I have been very mercifully dealt with,—yes, blessed in every way, beyond what I had at all expected. In the first

place, I feel my dear T. S. C. to be my greatest earthly blessing, being all I could desire; next to this, my health is good, and spirits have much improved; and in many other ways, has the condescending goodness of the Lord been manifested. I desire to feel thankful, but this feeling is known only in a small, and very inadequate manner. Assist me, O Lord! to live increasingly under the precious influence of thy power, to humble and preserve me, day by day."

And in the Eleventh month, 1850, she thus records her feelings:

"More than a year has elapsed since I made the last memorandum, eight months of which time I have been in poor health. From the nature of the complaint, and its long continuance, my recovery must be viewed as very doubtful. It is a very deep, and a very unexpected affliction, both to my beloved Thomas and myself. We both earnestly desire to bear it with true submission, though I am often *tempted* to murmur; it is difficult, at all times, to believe it is a portion handed us by a merciful Father. Last evening my dear Thomas was enabled, on bended knees, to pour forth a prayer unto our Heavenly Father, that patience and submission might be granted to us, and that we might be

supported under all He may see meet to lay upon us, &c. It was a precious season. I think I was never more sensible of the overshadowing of the Divine presence, and our hearts seemed melted together, in sorrow and supplication. I have many blessings to be daily thankful for, and I have in my dearly loved Thomas, a *most* tenderly affectionate husband; indeed he seems devoted to me, in adding to my comfort in every possible manner. May the Lord reward him! The idea of separation seems exceedingly bitter to both of us, but throughout my illness I have been remarkably favoured with calmness and cheerfulness."

Thus she was enabled to take the cup that was handed her; to resist the enemy in his "murmuring" suggestions, and to bow in humble resignation to her Heavenly Father's will.

Her husband, who survived her only about eight months, and of whom there is a short account subjoined, furnishes us, in his journal, with some particulars of the progress of her illness, and her peaceful close; and as his memoranda are illustrative of his own character, as well as interesting on account of her whom he was so soon to follow, it is thought best to transmit the account pretty much in his own words.

On the 2nd of Second month, 1851, he says:

"As it seems to be the opinion of the medical men, who have examined my dearest C's chest, that there is more cause to fear than to hope, as regards her recovery, I feel inclined to make a few memoranda, respecting one who is so very near and dear to me.

Second month, 3rd, 1851. "To-day, I talked to my dearest C. about going for three months to Jersey, that having been recommended; but finding that she is unwilling, I mean to leave it, and try to be resigned to the close trial of seeing her going, almost imperceptibly, yet steadily, before my eyes. I could wish to profit, more than I do, by her bright example of cheerfulness, under this very deep affliction.

Eleventh month, 1851. "After nearly two years illness, many times during which, I thought my dear Caroline on the brink of the grave, she seems at last sinking. On the evening of the 5th day of this month, when I came from business, she said to me. 'Yesterday, my dear, was my birth day, Thirty-One!' (That was the last day she was down stairs.) Last evening, in allusion to something that was to be done 'next week,' she said, 'If I am living—perhaps I shall be at rest; then I shall be praising the Lord. I feel my Saviour very near; He seems to say 'only have patience,

and I will come and take thee to myself.' She then added, 'my soul doth magnify the Lord, and I rejoice in God my Saviour.'

Eleventh month, 9th, 1851. "This morning when I came to dear Caroline, I said, 'my dearest, it seems very hard to part;' and she answered, "The nearer it comes, (meaning her end) the closer we are united *in spirit*, and that is how we shall be united at last.'"

15th. "She said, 'I want the bread of life; our Saviour said, I am the bread of life; the bread that I shall give is my body, which I will give for the life of the world.'"

16th. "She said, 'I long to be going.'"

Twelfth month, 12th. "About one o'clock, I was called up; dearest Caroline appeared to be dying. I stood by her side for some time, she said, 'I feel different to what I ever did before.' I asked, 'dost thou feel happy?' She answered, 'Yes, quite happy!' After taking leave of her attendants, &c., she said, 'What a favour to have nearly done with the things of time.' Her breathing continued, at this time, very laborious, but on being asked if it was painful, she answered, 'No!' She continued till about a quarter past two o'clock, when, with very little convulsive effort, she quietly breathed her last. 'Precious

in the sight of the Lord is the death of his saints.'"

THOMAS SANDERS CAPPER, 27 8mo. 7 1852
Bristol. Son of Samuel and Elizabeth Capper, and husband of Caroline Capper.

His childhood was chiefly remarkable for a peculiar tenderness of disposition, combined with a continual, and unusually high and exuberant flow of spirits.

In his fifteenth year, he went to reside, as an apprentice, with a friend at Melksham, of whose judicious and watchful care he often afterwards spoke, with grateful affection. It was during the early part of his apprenticeship, that his mind was powerfully awakened to the necessity of submission to the yoke of Christ, in order to become a disciple of Him, who was himself meek and lowly of heart. The change which followed was striking, and was evinced by great watchfulness over his words and actions. It was instructive also to observe, how the prominent failings in his natural temperament, gradually gave way, before the all powerful influence of Divine Grace, and a character was produced, lovely in its childlike simplicity, and unreserved dedication of heart to the Lord.

He early believed it would be required of him to speak as a minister of the Gospel. This he

did for the first time, soon after the completion of his 19th year, in a meeting at Bristol, on the occasion of the interment of his eldest brother, using the following words; "Work while it is called day, for the night cometh when no man can work;" an injunction which vividly arrests our minds, when we remember how earnestly he strove to fulfil it himself, shewing to all around, a striking example of diligence, not only in seeking first the kingdom of God and His righteousness, but also, in every thing of lesser importance, which his hand found to do. Thus, though the last summons was sudden, and at an unexpected moment, so that he had hardly time to recognize the hand of death, it is cause for humble thankfulness, that he was not found unprepared.

T. S. Capper enjoyed good health, without any material interruption, till the spring of 1849, when he had a severe cold which affected his chest, and caused a slight hemorrhage; but as he soon appeared completely to recover, his case did not occasion much solicitude, and the hope was entertained, that a life of usefulness was before him.

In the summer of the same year, he married Caroline Merryweather, of Melksham, and thus, for a short time, greatly increased his happiness.

This interesting union had been formed only a few months, when his beloved wife, as we have seen above, became seriously ill, and sunk into a slow decline, which eventually terminated her life.

Before we proceed more particularly to notice the brief interval which elapsed between her removal and his own death, it may be both interesting and instructive, to revert a little to some of T. S. C's earlier memoranda, evincing, as they do, the gradual development of the work of grace in his heart, after he had attained to the maturity of early manhood.

Seventh month, 16th, 1847. "In seasons of great depression and doubt, when there seems no freedom to open the state of the mind to any man, it is consolatory to believe that there is *One* who is touched with a feeling of our infirmities, who sees how far we are desirous of doing right, and will help us accordingly.

"Last night, when bathing, it came with force over my mind, as it frequently does, what danger we are in, whilst performing such exercises, (which I believe to be healthful,) unless we are under the protecting care of Him, without whom not a sparrow can fall to the ground. I was led to raise my heart in prayer to God, whilst swimming in the water. Should these memoranda ever fall

into the hands of others, may they experience, that prayer is not confined to any set time or place, but is the fervent aspiration of the soul, whenever it feels the need of help.

Tenth month, 2nd, 1848. "I have sometimes thought that, when I am taken from these scenes, it may be pleasant to those who are left behind to know that there was, at times, a feeble cry raised to my Heavenly Father for help.

First month, 18th, 1849. "Last Third-day morning, cousin Ann Gundry breathed her last. However much we may be looking for an event of this kind, yet death, when it does come, is very solemn, and the language must, I think, not unfrequently present itself, 'Be ye also ready, for at such an hour as ye think not, the Son of man cometh.'

Second month, 17th, 1849. "For the encouragement of any young persons, who may perhaps read these lines, I would say, that I do find, notwithstanding all my troubles, that 'Great peace have they that love Thy law, and nothing shall offend them.' I do hope that, though I feel much weakness and imperfection, there is a love to that law, which is indeed the truth.

Fifth month, 1st. "Although for some time no memorandums have been made, yet, I trust, a

desire has been experienced by me, to be kept under the Lord's preserving hand. I not unfrequently fear, that I shall one day fall by the hand of our common enemy, who is particularly desirous of overthrowing those, who have made some profession amongst men. The prayer of my heart is, that I may be kept in the littleness, the lowness, and the teachableness, which I believe, are conducive to a growth in the truth, as it is in Jesus, who was meek and lowly in heart, who bore so much for our sakes, that he might reconcile us to God.

Sixth month, 2nd. "I believe it is recorded of one of Thy servants, that in going out and coming in, he conducted himself wisely: I would humbly ask of Thee, the ability *so* to conduct myself, in the performance of all my social and relative duties!"

First month, 24th, 1850. After noticing an interesting event in the family, he proceeds; "May we all increase in anxiety about that permanent existence, which must be the portion of all, when called upon to leave this state of being. When we allow these considerations to occupy our minds, how very unworthy of our chief attention, do even the most important earthly things appear; and yet I hope, I increasingly see, the necessity of

the attention being *properly* occupied with secular affairs, and that such attention is often productive of an increase of spiritual good."

We have already seen, in the preceding brief memorial of her, how T. S. C. notices, in his memoranda, the last days of his beloved wife. The protracted trial of her illness and death, although borne with christian patience and submission, proved a severe shock to his physical strength; yet for a short time, even after his wife's decease, his calm resignation, together with the buoyancy of his mind, produced a cheerful manner, and encouraged a hopeful feeling on his account, and it was not till the middle of Second month, 1852, that his health was apprehended to be seriously impaired. About that time he took a heavy cold, which greatly prostrated his strength, and proved the commencement of a rapid consumption.

Change of air and scene being recommended, he spent some time at Torquay, and while there he made the following memorandum:

Third month, 12th, 1852. "Nearly two months have elapsed since my own health seemed decidedly to give way, and there have been such indications of consumption, as induced my friends to unite in advising me to come here, where, with my two nieces, I have now been two

weeks, and it is with feelings of thankfulness that I record, that I am most decidedly better. If it is my Heavenly Father's will that I should recover, I desire to be occupied in his service, however small the measure. I have once or twice, since being here, thought that perhaps I might not recover; but again, this evening, notwithstanding all my discouragements, there seems a little renewal of the prospect of my weakness being made use of, to manifest the exceeding power of my God and Saviour."

On the 11th of Fourth month, we find this, his last, entry in his memoranda. "If it should please my Heavenly Father to restore me to health, I desire to be made useful in spreading the great Redeemer's cause; but, at present, this is most completely clouded over, and the Lord alone can dispel this darkness. I humbly ask for patience."

In the Sixth month, he took a voyage to Philadelphia, hoping that the sea air might stay the progress of the complaint, but not finding this effect produced, he returned to his native city the 18th of Seventh month, and lived only three weeks after he reached home. During this time, it is very comforting to recall some short, yet full expressions, which showed that his mind was turned from this world, and that, although he re-

tained a keen relish for the *proper* enjoyments of this life, yet the prospect of a heavenly inheritance, was his comfort and support. He remarked, that he did not think it right to converse on religious subjects in a common way, and he always appeared especially careful in what he said respecting himself, feeling as he one day expressed, "utterly vile," and "that he had nothing to depend upon but Christ," and he alluded, in a very affecting manner, to the perfect pattern of humility set by Him.

On one occasion, after the usual silent pause before dinner, he said, "I *am* thankful for every thing; I *can* be so, even for this weakness."

On the 29th, he mentioned to a friend, who kindly came to see him, "that he had felt remarkably favoured, during his homeward voyage, with his Saviour's presence, more than he could express."

In the evening of the 5th of Eighth month, on retiring to bed, he told his brother J. F. that he felt sensible his Heavenly Father was watching over him, and that, whatever way his illness terminated, all would be for the best.

The disease, which was progressing rapidly, did not confine him to his chamber, or prevent his riding out in an open carriage. This he much

enjoyed, and was able to do so most days, during the last three weeks of his life.

On the 6th, he had been talking with some of his sisters, on the probability of his living over the coming winter, which then appeared not unlikely. He went to bed, rather more wearied than usual, but replied cheerfully to his sister, when she left him for the night, "that he felt better, and believed that he was *only* tired."

About two o'clock, the next morning, a violent hemorrhage came on so suddenly, that, though he was able to ring the bell, his brothers, who were with him immediately, were only in time to support his sinking head, as exhausted nature gave way, and life was extinct. "Blessed are those servants, whom the Lord when he cometh shall find watching.—And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."

SAMUEL CAPPER, *Bristol.* 70 8mo. 29 1852

A Minister.

It is affecting to surviving friends, and on the Church's account, so soon to have to add to the preceding memorials of his children, the decease of this beloved and much esteemed friend.

He was the son of Jasper and Anne Capper, of London, and until twelve years of age, was a

very unpromising child. About that time he was remarkably favoured with a powerful visitation of the Holy Spirit, to which he appears to have yielded his heart. From that early period, he became an entirely changed character, evincing his love to the Saviour, who had bought him with his blood, and reconciled him to his Heavenly Father, by his steady concern to follow him, with undeviating faithfulness, in the path of duty and devotedness to His service.

In early life, he married Elizabeth, daughter of Joseph Naish, of Congersbury, and settled in business at Bristol, where he chiefly resided, from that time. He first came forth as a minister of the Gospel in 1813, some years after his marriage. Having patiently submitted to the preparatory baptisms for the work, he became very useful in the Lord's hand. In later life he was, in the exercise of his ministry, particularly attracted towards the poor, and that destitute class of the community, who seldom attend any place of worship. For the eternal welfare of these he felt deeply interested, and, in order to bring them together for their religious improvement, he held many meetings with them, in various parts of the country, under a tent, kindly provided for the purpose, by his friends. He had just returned

home, from a laborious undertaking of this nature, during the last summer, when he had the great trial of being deprived by death of his youngest son T. S. C. He had watched his decline, and that of his young wife, with most affectionate interest; but, whilst deeply feeling their removal, he bowed resignedly under the stroke, as coming from a Father's hand. Not long after his son's death, he left home, with his wife, to spend a little time at Weston-super-Mare. Here he employed himself in drawing up the account of his son and daughter, from which, chiefly, the two foregoing memorials have been taken; in the hope, as he remarks, "that it may not be without a profitable effect on the minds of those who are disposed so to number their days, that they may apply their hearts unto true wisdom." On the 28th, he wrote to one of his sisters from Weston, —"Eternity,—a future life,—the world of spirits, —and analagous ideas, are those which much occupy our minds, though not so as to deprive us of the power of some enjoyment of the beautiful weather, and delightful scenery of this place; but when we see our children exchanging time for eternity, how can we do otherwise, than dwell on our approach, or proximity, to another state of existence!"

The next day (First-day) he was strikingly and solemnly engaged in the ministry, in the morning meeting at Weston, and walked to the meeting house in the evening; but, upon sitting down, he was observed to fetch a deep breath, and immediately after, he sank down and expired!—dying, like "a good soldier of Christ," at his post,—and, as we thankfully believe, with his loins girded, and his lamp burning, ready to unite with the ransomed of all generations in the never ending song of praise.

ANN CARTER, *Leayet*, *Dent.* 80 8mo. 20 1852
Widow of Thomas Carter.

PHEBE CASH, *Coventry.* 21 1mo. 9 1852
Daughter of Joseph and Sarah Cash.

MARY CATCHPOOL, *Colchester.* 60 1mo. 4 1852
Wife of Thomas Catchpool.

LYDIA CHALK, *Kingston.* 57 10mo. 26 1851
Wife of Thomas Chalk.

MARIA CHAPMAN, *Sunderland.* 72 12mo. 25 1851
Widow of Abel Chapman.

PETER CLARE, *Manchester.* 70 11mo. 24 1851

THOMAS BRYANT CLARK, 9 5mo. 25 1852
Street. Son of James and Ellen Clark.

JOSEPH HENRY CLARK, 20 9mo. 26 1852
Street. Son of Cyrus and Sarah Clark.

EMILY CLARKE, *Chatteris.* 9 6mo. 12 1852
Daughter of William and M. A. Clarke.

GEORGE COATES, *Bishop Auckland.* 84 12mo. 27 1851
Formerly of *Norton, near Stockton.* An Elder.

HANNAH COLEBY, *Stratford.* 71 12mo. 2 1851
Wife of William Coleby.

ANN COLEMAN, *Darlington.* 83 10mo. 12 1851

MARY COLLIER, *Plymouth.* 82 12mo. 28 1851
Wife of William Collier.

BENJAMIN BULL COLLINS, *Hitchin.* 79 12mo. 31 1851
An Elder.

ANN COOK, *Irchester.* 31 10mo. 1 1851
Wife of William Cook.

ELIZA CORNISH, *Redruth.* 39 12mo. 1 1851
Wife of Charles Cornish.

SILVANUS COVENTRY, *Birkenhead.* 19 5mo. 9 1852
Son of J. F. and M. P. Coventry.

The sudden removal of this dear young friend, at so early an age, adds another to numberless instances of the uncertainty of life, and is a loud call to survivors, to serious reflection on their own position.

The circumstances attending his close, were very selemn and impressive. On the morning of his decease, (being First-day,) he had attended meeting as usual, apparently in full health and vigour.

Subsequently, he took a walk into the country with one of his brothers, and, as was his frequent practice, he brought home some wild flowers for his mother. When the family were summoned to the tea-table, Silvanus did not make his appearance with the rest; and, on being sought for, he was found fallen on the floor of an adjoining room, and life entirely extinct.

The character of this young friend presented a striking example of cheerful filial submission; it cannot be remembered that, on any occasion, he ever wilfully disobeyed or grieved his parents. A spirit of gentleness and purity was, in an unusual degree, conspicuous in his words and actions. Possessed of good natural abilities, with many attractions and endowments that endeared him to the family circle, and rendered him a general favourite among his associates and friends, he had much enjoyment in life, and his early removal becomes the more impressive.

Yet, unexpected as was the summons, his bereaved friends have a consoling assurance, that it found him not unprepared, and that he has been gathered, as one of the lambs, into the Saviour's fold.

MARTHA COX, *Horsham.* 88 7mo. 21 1852

Widow of Nathanael Cox.

ELIZABETH CRABTREE, 74 3mo. 4 1852
Nottingham. Widow.

JAMES CROSFIELD, *Liverpool.* 64 2mo. 9 1852

ELIZABETH CROSFIELD, 28 4mo. 22 1852
Liverpool. Wife of Joseph Crosfield.

Our blessed Lord, in speaking of the various offices of the Comforter, the Spirit of Truth, whom He would send to his followers, "that He might abide with them for ever," especially declared that, when He was come, He should "convince of sin," and "guide into all Truth;" and the life and experience of the beloved individual, from whose own pen much of the following memorial is compiled, forcibly exhibit the practical application of this great truth, and precious promise of the Redeemer. She was not afraid to open her heart, with sincerity, to the convictions of the Holy Spirit;and, having, "through repentance towards God, and faith in our Lord Jesus Christ," obtained forgiveness, she earnestly sought to follow the leadings of the Holy Spirit, in the paths of righteousness; she was one of those, who, though yet in the morning of life, could "testify, from her own experience, the reality of religion," and it is consoling to reflect, how ready she was found, joyfully to meet

the summons of her Lord, when early called from time to eternity.

She was the daughter of James and Deborah Backhouse, of York. At an early age she was deprived, by death, of her mother's care, and her father being engaged, for many years, in the service of the Gospel, in foreign lands, much of her early training devolved upon others. The following letter, dated 1847, will best explain the circumstances of her youth, and her early religious progress.

"From my very earliest years, I was favoured to feel the reproofs of the Holy Spirit for sin; and though I do not think I ever yielded to them entirely, yet I think my conscience was then tender, and I often longed to be good. My father took great pains to teach me the necessity of believing in the Saviour, and of attending to the convictions of the Holy Spirit; yet this was without much effect, and I was as careless as children generally are; though I could repeat some Scripture passages, and answer questions about divine things as readily as most, and was often not a little pleased with myself, on that account. When I went to school, (I was about nine years old,) I was very far from what I ought to have been, yet my actions were often misunderstood, and,

having a very keen sense of what I called justice, I was often inclined to be very rebellious, and got into scrapes, almost continually. During the period of my school life at York, which was about six years, I believe, though I still at seasons felt the love of my Heavenly Father in my heart, and observed some of the outward forms of religion, I was as far from God as it was almost possible to be. I should have been terrified at the idea of dying, and still I had superstitions about the happiness of heaven, which I used sometimes to communicate to my school-fellows. Notwithstanding this, I took no pleasure in anything good, and I had literally 'no hope, and was without God in the world.' I have often thought, that it was for my dear father's sake, who was then far away in foreign lands, that I was preserved from going greater lengths in sin. I was afraid to think of the state of my own heart, and therefore I sought for happiness in all sorts of girlish folly."

After alluding to the decease of some of her near relatives, and particularly to that of her Aunt, E. Janson, which occurred when she was about fifteen years old, and when she was at school at Newington, she proceeds.

"This was a little before the Yearly Meeting of 1839, which I had the privilege of attending,

and for a time, very earnest desires were raised in my heart, to become what the Lord would have me to be. It was the practice of some of the girls, to retire to their own rooms in the evening, for the purpose of reading the Bible; one of them often retired without a light, and this led me to believe that she went for the purpose of endeavouring to wait upon the Lord, and I myself commenced the practice of going occasionally for this object, a practice which I have continued to the present time, and which I have found very good for me, though I have often gone, perhaps scores of times in succession, forgetful of what was my professed intention in so doing.

"In the spring of 1841, my father returned from his long journey, and very soon after, our family circle was again broken, by the death of my aunt Abigail Backhouse. Her illness and death produced a considerable effect upon me, and I now began to enquire earnestly, what I must do to be saved. I made great efforts to do what I thought was right, yet I was very ready to judge others, and after all, I often did very wrong myself, and my heart was not right with God; I was depending upon my own righteousness for salvation; nevertheless the Lord, who knew that, though often halting, I was sincere in my desire

to love Him, was pleased, after I had gone on in this way for perhaps half a year, to reveal His love to me. It was one First-day evening, when we were reading the letters of Jonathan Hutchinson, and I was thinking how it would be possible to live a long life without falling away, that the words, 'By trust in Jesus,' ran through my mind with such force, that I could doubt no longer; and I left the room as quickly as possible, to give vent to my feelings, and to pour out my soul in thankfulness to God. The veil seemed rent from my eyes, and I saw that it was through Christ alone, that we can come to God, and inexpressible was the peace which I was permitted to enjoy. I felt a new life, every thing I did, seemed to be done from new motives, and my whole soul seemed to repose on the love of God, in giving me such a Saviour; then I could say with Job, 'I have heard of Thee by the hearing of the ear, but now mine eye seeth thee.' This happy state lasted but a short time, for I too soon turned away from the blessed light of Christ, and took pleasure again in other things.

"I sometimes still despaired of ever obtaining salvation, but in time, I was permitted to believe that my past sins were blotted out. I felt that a 'new and living way,' was indeed opened to me, where-

by I might draw nigh to God, and therein I greatly rejoiced. Still the adversary of all good was very busy, trying to divert me from the inward work, and to make me think a great deal about cleansing the *outside*, and making my actions appear fair before men. I thought that most professors of religion did not act up to what was required of them, and I attended to them, rather than to myself; but in His own good time, the Lord was pleased to show me my folly, and hitherto He has kept me from an *entire* forgetfulness of Him, though I have too often wandered out of the right path. He has given me to see more clearly, how entirely I am dependant upon his help, and how necessary it is for all to endeavour to abide in Him; and, that it is those who are led by the spirit of God, who are indeed, the sons of God. Notwithstanding all His great goodness, I have too often acted in my own strength; I have not rightly attended to the dictates of His Holy Spirit in my heart, but have followed the voice of the stranger, rather than that of the good Shepherd; and thus I feel that I have not made that progress in the heavenward journey that I ought to have done; for true it is, that we cannot live to-day on the bread of yesterday. Such has been my carelessness and want of faithfulness, that I have often

been ready to exclaim, 'surely I shall one day fall by the hand of Saul.'

"Wandering thoughts, and a want of prayerful dependence upon the Lord, a want of true silence before Him, and a lamentable forgetfulness to seek to know His will, have sadly marked my progress. Were it not that I have, now and then, been permitted to feel a little renewal of faith, that Christ died for my sins, and is able and willing to save, I do not know what would, by this time, have become of me; but I cannot look upon myself in any other light, than that of one who has known the Lord's will, but who has, times without number, neglected to do it."

The following are extracts from her private memoranda.

Eleventh month, 21st, 1841. "We are nothing, Christ is all. O, the importance of knowing this really to be the case, and may I ever endeavour to seek to be made fully sensible of the great need we individually have of a Saviour! For though it is easy to say to ourselves, that there is none other Name whereby we may be saved, it is not in our own strength that we are able to feel our absolute need of Him. And when we see how many wander far from Him, it behoves us to use all diligence, to make our calling and election sure, and to take

heed that we do not deny Him before men, and so become gradually led away. May I be enabled continually to trust in Him, and in Him alone; and may I seek continually the forgiveness of my sins, for His sake.

Eleventh month, 28th, 1841. "We none of us know how short a time we have to live; or even if life is granted, we may be deprived of our senses; what need have we then to be continually on the watch, endeavouring to know and also to do the Lord's will. O, for more ability to seek Him aright, for more devotedness of heart, more singleness of eye to Him! I trust I have, during the past year, made a few steps towards heaven; but O, how very many have been my lookings back, and even my rebellions! Might not I long since have been cut down as a cumberer of the ground, or as a tree bearing no fruit, except of a poisonous nature? Yet the Almighty has still been pleased at times to visit me, and though very far from what I ought to be, I may acknowledge that I am not without a hope that He who can do everything will be pleased, for Jesus' sake, to take away the stony heart.

First month, 6th, 1842. "Think not to say within yourselves, 'We have Abraham to our father.' What necessity we have to bear this in mind!

For assuredly, 'no man can save his brother, or give to God a ransom for his soul;' and whilst we have so many sad examples of the children of good Friends leaving our Society, may I ever bear in mind the necessity of daily, yea oftener than the day, waiting upon the Lord, and praying unto Him to enable me to watch continually; for the enemy is very subtle, and without the help of the Spirit of that Saviour, in whom is our only hope, we are sure to be overcome. May I never be building on the past, or on any good works of my own; for what may appear the best are often very impure in the Divine sight. I think I am more than ever persuaded that the kingdom of God is within, and consisteth not in meats and drinks, and divers washings, and that no worship is acceptable in the sight of the Almighty, but what is performed in spirit and in truth.

"I think I can truly say, that I desire above all things to strive to know, and to do the will of God; but alas, how often does the weak flesh fail! I think I may say, that the comfortable feeling, (if not peace of mind,) that I am sometimes favoured to experience, would of itself be an ample reward for any little sacrifice which I have ever made, or any act of obedience which I have been enabled to perform; for I do feel, that the Lord is good

to all them that even desire to fear Him, and to hope in His mercy; and may I be stirred up to still greater diligence in the pursuit of heavenly things, and to still greater watchfulness in regard to things which may appear trifling.

Fifth month, 6th, 1842. "O, that none of my pursuits, lawful in themselves, may have an unlawful place in my heart! For how easy it is for things of a scientific character to take up so large a share of our thoughts, as, in some measure, to make us turn to them, instead of to the Lord, and to find them intruding into our thoughts, at times when we wish especially to wait upon Him; and how inadequate we are, of ourselves, to suppress them! Lord, be pleased to enable me clearly to see how far it is lawful to go in these things, and having seen, enable me to perform Thy holy will; that, so none of these things may separate me from abiding in Thy love! I feel that I am very weak, and O, be pleased to make me feel yet more so, and that, through abiding in Christ Jesus alone, strength is to be found.

Eleventh month, 14th, 1842. "Self-love and self gratification are the ruling principles of nearly all my actions! Surely there never was so selfish a being as myself! I want self to be entirely annihilated, that the glory of God and love of

Jesus may be the ruling principles of my heart. I fear even this desire is influenced by self-love; but I do indeed wish, from the bottom of my heart, that I may know Christ to be all, and in all. O Lord, be pleased to disclose to me more fully, my entire depravity, and how much self influences even what seem to be my best actions! O, be pleased to humble me! Empty my heart entirely, and make it a temple fit for Thee to dwell in. Enable me to attend very closely to the pointings of thy Holy Spirit, and continually to look unto Jesus, as the only Mediator and Atonement for my manifold transgressions.

Sixth month, 13th, 1843. "Under a little renewed sense of the goodness and mercy of Him who has said, 'Ask and ye shall receive, seek and ye shall find,' I would desire to ask, for Jesus' sake alone, for ability to worship thee, O Lord, in spirit and in truth; to be enabled to draw nigh unto thee; and also, to ask for the blessing of a meek and quiet spirit. O Thou, who alone canst say, 'peace, be still,' so as to cause a great calm, be pleased to give me a little patience in waiting upon Thee, and to know a little of the silence of all flesh before Thee. O, be pleased, for my Saviour's sake, purely to purge away the dross, and to take away all the reprobate silver!

Twelfth month, 10th, 1843. "The enemy has various snares by which he seeks to entrap us. I believe one that I am in great danger of falling into, and do often fall into, is that of giving my judgment rashly, and consequently over-stepping the mark, in condemning things which may be wrong to a certain extent. How contrary to the humble, lowly spirit of Jesus! O, that he would be pleased to moderate my impetuous temper, to make me continually sensible of my own weakness in thus setting up my judgment, without seeking counsel of Him. I want to be humbled, and to look continually to Christ, instead of leaning on the briers and thorns of my natural understanding: may every plant that my Heavenly Father has not planted, be indeed rooted up.

Second month, 7th, 1844. "O, for more of a fervent desire that Christ might be 'all in all,' that I might indeed love the Lord, with all my heart, and soul, and strength, and know him to be truly my God, and that I have none in heaven but Him, and none upon earth that I desire in comparison of Him. Be pleased, O Lord, to stain all the things of this world in my view; and, O, enable me to seek after and attend to the convictions of the Holy Spirit. Thou, O Lord, alone knowest the depth of my sin, for how often

have I rebelled against thee. Thou alone canst enable me truly to repent and turn to thee; be pleased to do this, for Jesus' sake.

Twelfth month, 9th, 1844. "It is now about three years since I first knew Christ to be precious to me. What advancement have I made, since that time, in the Christian course? and what advancement might I not have made had I but kept my eye single unto my heavenly Leader? How often have I turned aside from Him and served other gods; yet in his wonderful condescension, He has been pleased, again and again, to visit me: ah, how long shall I halt as between two opinions? Why, seeing I believe the Lord to be God, do I not follow him? Often I fear, because I seek to do, in my own strength, what I can only do in His strength, which is made perfect in weakness, and not when we think we are able to do what is right by ourselves. I had almost forgotten that true worship can only be performed in spirit and in truth, until something in conversation last evening directed my attention to it. Though I have sometimes thought I prayed for the help of the Holy Spirit, yet how have I neglected to wait for it,—to wait upon God for his help; have I not then been kindling to myself a fire, and compassing myself about with sparks

of my own kindling! Be pleased, O Lord, to enable me henceforth to serve thee with full purpose of heart, and to look continually to Jesus for help to do so.

Twelfth month, 31st, 1844. "This is the last day of the year, and I do not know that I may live another. I do not think that I yet bear the fruits of being a new creature in Christ. I do not act just in the same manner at all times, without reference to the persons I am with; too often, I fear, what appear my best actions, are performed in order that I may have the praise of men; yet, at times, I do feel that Christ is precious, and did I but seek for help to abide more in Him, I believe this would oftener be my happy experience. Truly the Lord is round about us, when we put our whole trust in him; no good thing does he withhold; but alas, how is it, that I so often descend from the watchtower, and seem to forget, that without Christ I can do nothing!

Eighth month, 17th, 1845. "It is now nearly two weeks since I attained the age of twenty-two years. I am almost afraid that I have been living, lately, in a state of forgetfulness of God, at least, in a state of forgetfulness of how entirely dependent it behoves us to be, if we would be led by the Spirit of God. When shall I learn practically,

that without Christ I can do nothing. O that I may, from this time forth, seek constantly to be endued with his Spirit, and for his help to overcome my fault-finding and differing disposition;

> 'O give me the heart that would wait and be still,
> Nor know of a wish nor a pleasure but Thine.'

I do not think that I have made many steps in the right way since this time last year; and then, how awful is the thought, that I must have been going back. I fear I love this world more than Jesus.

Twelfth month, 19th, 1845. "During the past few weeks, I have frequently felt the goodness of the Lord; and I believe I may say, that I have felt greater thankfulness for the blessings I enjoy, than has often before been the case; but I still have great need to watch over a hasty, fault-finding, and discontented disposition, which leads me to speak to, and of others, in a manner which is quite contrary to the meek and lowly Spirit of Christ. I have also still to lament that I know but little of that entire prostration of soul before the Lord, in which Christ is felt to be our all. I have a very active mind, and it seems peculiarly difficult for me to attain to a state of mental stillness, yet I believe this is attainable, and, O, may I earnestly seek after it!

First month, 15th, 1846. "Truly the Lord is very good; he hears and answers prayer, however feebly offered. He has lately permitted me, at times, to feel a little of that silence of all flesh before Him, in which the soul holds communion with Him, and feels that all good comes from Him alone; but I want to know far more of a steadfast abiding in Christ, in which alone I believe we can be safe from the attacks of the enemy. I have naturally a very strong will, and far too high an opinion of myself, and of my own judgment and discretion. I want to know my own will brought down, that I may know no will but Christ's, and that self may become of no reputation. Divine grace alone can work this change, and will assuredly work it, if I, on my part, do not resist its operations. Enable me, O Lord, to close in with the working of thy Spirit in my heart; and, for Christ's sake, help me to give up my own will, and to abide in Thee far more than I have yet done.

Fourth month, 3rd, 1846. "I have lately felt desirous of recording how good the Lord has been to me. Surely if I were but more willing to follow his guidance, I should have abundant cause to magnify his name. Though I sadly too often neglect to seek his help, I can truly say,

that whenever I have sought it, I have found it to be near, and often I have had great cause to rejoice in his mercy, and to be glad in his salvation. Yet, at times, a fear attends me lest I should not be allowing all my deeds to come to the light; and O, that I may keep nothing back, but that I may indeed know the Lord to search me! I want to be made quick of understanding in His holy fear, and to be much more afraid of offending Him; and O, that He would enable me to know that 'the words of my mouth, and the meditation of my heart,' are acceptable in His holy sight; for I fear this is far from being the case, and while it is so, it is an evidence that my heart is not right. I must know far more of abiding in Christ before anything like Christian perfection is attained; nevertheless, I sometimes have a little hope which is indeed as an anchor to my soul.

Sixth month, 21st, 1846. "It is a privilege to have a quiet home, and kind friends, who are ever desirous for my best welfare; and it is a privilege, too, which I am very apt to forget, that there is a quiet home within, where I may be still. How strange, that notwithstanding I have felt the preciousness of the blood of Christ to my soul, and have at times known something of the

'communion of the Holy Ghost,' my mind is still so taken up with the pleasures of the world, and I so often descend from the watch-tower and allow earthly love to take the place of love to Christ, and of thankfulness to Him who has done so much for me. May I be quickened in the fear of the Lord, which is as a fountain of life to preserve from the snares of death.

Eighth month, 2nd, 1846. "I have had a cough for a month past, and feeling poorly a few evenings since, I was led to think that perhaps I should not live long, in which consideration I felt that my will was not resigned, and that I should not like to leave all the pleasant things of this world. I was grieved to find how much the thought of death pained me, for it shewed me that I still loved the world more than God; whereas I had sometimes comforted myself with the hope that, if my life were called for, I should be enabled to trust in Christ, and through Him to find an entrance into heaven. But it will not do to be thinking what we may be enabled to do, we must realize this blessed trust at the present time, if we hope to realize it at the day of death. My little indisposition has shown me how incapable the mind often is of seriously considering these things, when the body is out of health; what need there

is for me to give diligent heed to the things which I have heard, and believed, lest I should let them slip, and O, may I seek to know, day by day, that I have such an interest in Christ, as that I need fear no evil.

Eighth month, 4th, 1846. "My twenty-third birth-day. What a strange life I have led for the last five years! I have been acknowledging that Christ has an undoubted right to rule and reign in my heart, and yet I feel that his kingdom is not yet established there. Sometimes he has, I trust, been set up as King, but how often has the government been usurped by enemies who have said, 'We will not have this man to reign over us,' and whose servants have so filled the house, that there has been no room for the Prince of Peace! Yet, truly, the compassion of the Lord has been wonderful towards me, whenever I have turned to seek him; He has so often stretched forth the crook of his love to gather me into the fold, when my rebellious heart was wounded by the roaring lion that walketh about seeking whom he may devour, that there seems cause for me still to hope in His mercy, still to seek to abide in the true sheepfold, in which there is but one Shepherd. O, that after all this wondrous love, this being

followed even as into the wilderness and plucked out of the pit, I may indeed seek to have the sign of one of the true Shepherd's sheep, who know His voice, and follow Him, and who will not follow a stranger.

Eleventh month, 28th, 1846. "I have lately been in a scene of much bustle and excitement, and have too often allowed my mind to be cumbered with the cares, and perplexities, and pleasures of this life. O, that these may not be permitted entirely to choke the seed which the Good Husbandman has, I trust, sown in my heart! Surely I have great cause to praise Him for all His mercies, and for the marvellous manner in which He has condescended to regard my weaknesses.

Twelfth month, 31st, 1846. "In looking a little at the events of the past year, I can indeed acknowledge, that unmerited mercy has been extended to me, and that, notwithstanding my very many backslidings and short-comings, there are seasons to which I can recur with thankfulness, in the belief that the overshadowing of Divine goodness has been extended towards me, and that, at times, I have been enabled to feel that Christ was precious, and desires have been raised that I might indeed love Him above all. I want to know

more of an entire dependence on the Lord, for I feel that I am not yet entirely His.

Eighth month, 8th, 1847. "In reviewing the events of the past year, I am led to fear that I have made but little, if any, progress in the way to the kingdom. I have talked and written a great deal about the necessity of journeying thither, but have I myself been walking in the narrow way? Alas! I fear I have too often been sleeping, or losing strength, by entertaining in my heart many guests which had no business there. I greatly need to be made more sensible of my sinful condition, and of my entire inability to help myself; I have not that lively love to my Saviour which I ought to have; and though, at seasons during the past year, I have been favoured to feel His Divine overshadowings, yet I have known little or nothing of that abiding in Him wherein I should be kept from evil."

On the 18th of 8th month, 1847, Elizabeth Backhouse was united in marriage to Joseph Crosfield, of Liverpool. In the prospect of this union, earnest were her desires for right direction, and very deeply did she feel the responsibilities which attached to her new position. Her home was a very happy one, and her serious deportment evinced that the work of grace was going forward;

yet again and again, in her diary, we find her mourning over her own earthly mindedness; and as the light of Christ shone with increasing clearness in the secret recesses of her soul, so the hidden things of darkness were made manifest; and whilst thirsting after holiness, and an entire conformity to her Heavenly Father's will, she felt that in His free mercy, through Christ alone, was her only hope of salvation. In her memoranda, dated Fifth month, 7th, 1848, she remarks:—

"I doubt if I feel sufficiently sensible of the uncertainty of life, or rather whether I feel sufficiently alive to the great importance of being entirely ready, should it please the Great Disposer of events to take away my life. I know that life is always uncertain, and that we know not the hour in which we may be called to stand before the judgment-seat. I enjoy many blessings, and I sometimes think that my enjoyment of earthly things is so great, that it cannot last long. I cannot speak of much if any progress of late, my thoughts are much occupied with present and expected pleasures; I sometimes want to be made entirely the Lord's, and I sometimes feel desirous to be enabled to leave the future entirely to Him, knowing that he will do with, and for me, as he sees best.

Tenth month, 27th, 1848. "Many months have now elapsed since I wrote anything in this book, and now I feel that I have been making an idol of my precious child; I have known much of the lovingkindness of the Lord, but very little of thankfulness and obedience to Him. I sometimes wish to be stirred up, and I ought to be very thankful that I am still, at times, permitted to feel uneasy about my state.

Twelfth month, 31st, 1849. "On the 3rd of Eighth month, a second dear little boy was given to us. At the time of his birth I felt very ill, and thought my recovery very uncertain, but I seemed disposed to turn away from the thoughts of death with a sort of dread, which evinced that I was not ready to meet it without fear; no truly, for I live too much to myself, and am mostly very lukewarm. I feel that love to the Saviour has grown cold, whilst love to the dear babes whom God has been pleased to give us, has abounded. To my shame be it written, for surely these things ought not so to be. O, if I am permitted to live another year, may it be more to the glory of God!"

From this period, Elizabeth Crosfield's private memoranda appear to have ceased; but whilst there might be less of expression, it was evident to her friends that the work of sanctifi-

cation was going forward in her heart, and that her spiritual experience was deepening, while her attachment to the principles of the Society of Friends, and the interest which she felt in its discipline, continued unabated. Many of her friends ventured to cherish a hope that she was in a course of preparation for further usefulness; but He who alone knoweth what is best, saw meet that it should be otherwise.

On the 20th of Fourth month, 1852, six days after the birth of her fourth child, feelings of uneasiness were aroused in the minds of her friends, from her extreme weakness; and the following morning, it was thought best to call in additional medical advice. After the doctors had been, she expressed a wish to be informed if they thought her in danger. On being told that they thought her case a critical, but by no means a hopeless one, she remarked upon the desirableness of always being ready, and expressed some fear whether this was her own case. On her aunt reminding her, that we have nothing to trust to but the mercy of God in Christ Jesus, she immediately replied, "As to the true foundation of hope, I have long had no doubt of that; but then thou knowest there ought to be a going forward; the watch has not been always main-

tained." On allusion being made to the many weaknesses of the flesh, she spoke of the difficulty she at times felt in restraining her mind from wandering, and planning what was to be done in her house and family. On being reminded, that though Martha was cumbered with much serving, it was said that Jesus loved Martha; she looked very animated, and said this had often been a source of great comfort to her. After awhile, again speaking of her critical state, she said, "I have been thinking of the words, 'This sickness is not unto death, but unto the glory of God,' and if this should be the case with me, and my life should be spared a little longer, I desire that I may live more to the glory of God."

Her quiet calmnness was very striking, no anxious expression, but evidently a deep searching of heart, as to the grounds of her hope of salvation.

About five o'clock, calling her husband, she spoke seriously of the probability of a change taking place, saying, "My dear, in a short time my little children will be deprived of a mother's care; but I feel that there is One who can take far more care of them than ever I could do." After a pause, she continued, "I do not mean that I feel certain that I am going to die, but I

am growing weaker, and it seems as though there could be but one termination." Her exhaustion at this time was so great, that it was only at intervals that her remarks could be fully understood. She continued,—"I do not yet feel that full assurance of acceptance that I should wish." Her husband encouraged her to hope that, through infinite mercy, this would be permitted before the time of her departure came. She then proceeded, "I hope, my dear, thou wilt endeavour to train up our little ones in the love of the Lord; teach them to follow the guidance of the Holy Spirit, and when they feel anything within them correcting them for sin, that it is the Holy Spirit. Be sure to bring them up in the use of the plain language, and set them the example of this." She spoke of some of the views of Friends, as to what many termed "little things," but said, that in her mind, they were of much importance, and did not deserve the appellation of "little things." About this period, she seemed a little to revive; but when the medical men came, they expressed their opinion that the case had become much more decidedly unfavourable; she enquired what they thought, and received this opinion, as she had done before, with perfect composure. Her father arrived soon after nine

o'clock; upon his going to her bed-side, she said, "It is a comfort to me to see thee again once more in this world. I have nothing triumphant to boast of, but am favoured to feel quiet and peaceful." After a time of solemn silence, she said to her father, "Father, if thou thinkest that I am building up where I ought to be pulling down, I hope thou wilt tell me." Her father replied, that he believed she was resting on the only right foundation; she remarked, that she had long known the way to the kingdom, but had not walked in it with sufficient diligence, but that she believed her Saviour had condescended to take all her sins upon himself, and she was permitted to feel quietly peaceful in this belief. She said, "It seems difficult to me to realize the idea that I shall so soon enter into a state of eternal rest, there to join the innumerable company in singing the song of Moses."

After a time, she said that her prospect did not seem quite so clear; but on its being remarked, that she was now passing through the valley of the shadow of death, particular stress being laid upon the word shadow, she immediately caught the idea, and added, "Thy rod and thy staff, they comfort me." From this time, the shadow which seemed to have been permitted to cross her path vanished,

and soon afterwards, she said, "I now feel a degree of assurance, I cannot say triumph, but I am satisfied." At another time, she said, "How marvellous it seems that, at so early an age, I should be freed from all the cares and anxieties of this world, and permitted to enter a mansion prepared for me in eternity." About midnight, she expressed a wish to see her two eldest children; deeply touching was the scene when they were, first one and then the other, brought from their beds; their rosy cheeks forming a striking contrast with the paleness of their precious mother, whose face, however, beamed with affection, as they were brought to receive her last kiss. Rousing all her remaining strength, she told them that they would never see their dear mamma again; that God was going to take her to heaven to dwell for ever with Jesus; and desiring them to be good boys, and kind to their dear papa and brothers and sister, with tenderest affection, but with perfect calmness, she kissed them, and took a final leave of these precious treasures.

She now seemed to have done with the things of time, and soon afterwards said, "I may adopt the language, 'Death is swallowed up in victory,' —I wish you all to join with me in praise."

As the night wore away, and the morning

began to dawn, apprehending her end near, she held out her hand to each of those who surrounded her bed to take a final leave; and almost the last sentence that could be collected was, "I wish you all to know, that I feel a full assurance that, through unmerited mercy, my name is written in the book of life of the Lamb that was slain from the foundation of the world."

For a short period, she lay breathing with difficulty, until a few minutes past five in the morning of the 22nd, the spirit was released, we reverently believe, to be for ever with the Lord. Sweet was the feeling at that solemn moment, and the tribute of thanksgiving and praise arose to Him who had thus marvellously shown his power, and, through his infinite mercy, had taken this beloved one to a mansion of everlasting rest.

MARGARET CROUCH, *Ives.* 73 4mo. 11 1852

Widow of John Crouch.

The mind of this dear friend was early impressed with the importance of true religion; and the necessity of conscientiously maintaining the principles and testimonies of the religious society with which she made profession; and it is believed that her consistent example exerted a salutary influence over the junior members of a large family, of which she was the eldest: (Jane Abell, of whom

there is an account in the preceding pages, was her sister.) Yielding to the visitations of heavenly love, she was concerned faithfully to devote a sound and clear judgment, a refined and intelligent mind, with many other entrusted talents, to Him who was the rightful Lord of all their increase. For many years she was engaged in the useful employment of teaching, and gained the affection of her pupils; some of whom continued, through life, to regard her with feelings almost filial; and were in the habit of consulting her on occasions of difficulty, when they were often helped by her judicious advice.

This beloved friend was, from her own experience, peculiarly qualified to sympathize with the mourners, having passed through deep trials and close bereavements, which she was enabled to bear with patience and resignation.

That sustaining help was mercifully afforded her, was often gratefully acknowledged in her letters. In one bearing date 19th of 12th month, 1849, she says "Thou and thy dear sister in particular, as well as my other relatives at Cork, are often near in my affectionate remembrance, and a solicitude felt for their welfare in every sense—and I can say that to receive a letter from those amongst you, who are in the habit of corresponding

with me, is one of the greatest outward alleviations of the tried and isolated position in which, no doubt for wise but mysterious purposes, I am, and long have been placed:—yet to the praise of Him, who in His wisdom, and, no doubt in love, has seen meet for my refinement, thus to deal with me, be it with the deepest gratitude acknowledged, that He has hitherto graciously vouchsafed to sustain, through a continuation of seasons of mental trial and distress known only to His omniscient eye—far be it from me to complain; I desire rather to crave ability to adopt the language, Let not thine hand spare nor thine eye pity, until all is done away that thy righteous controversy is against. But the poor body, and especially the nervous system, is much worn down; and the mind, from continued pressure, has lost much of its elasticity; but through all, I trust I am truly thankful for the many blessings still vouchsafed to me, and, as not the least, that the balance of mind has been mercifully upheld." After acknowledging a letter of sympathy, on another trying occasion, she adds, "I could not but deem it as sent by Him who cares for the sparrows, and often permits us, in the midst of afflictions, to partake of many little comforts, through which we may as surely trace his gracious condescension, as when

his holy arm is more eminently made bare for our support."

Two weeks before her death, after alluding to a close trial, she writes, "I earnestly crave a continuance of that gracious support which has been vouchsafed under this sore bereavement, the poignancy of which is only known to Him who, for wise but inscrutable purposes, has permitted it, and to whose holy will I desire to bow in resignation, and leave all to Him."

This dear friend suffered from frequent illness and debility, and, during the last few years, had several slight attacks of a paralytic nature; one of a more decided character came on when she was quite alone, and unable to do anything for herself, except to breathe a fervent prayer to her unfailing Friend: and she was soon favoured to feel that her petition was accepted: the sensation in her arm gradually subsided, before medical aid could be obtained, and she was, in a short time, able to resume the occupation in which she had been previously engaged. An attack of this nature, that confined her to bed for a week, was, in the end, permitted to free the redeemed spirit from the earthly tenement. Being now speechless, she could not express her feelings, but a few days before said to one of her acquaintances, that she

"should be content to be without a relative or friend at the close, if only permitted to feel the presence of her Almighty Helper." That she was thus favoured, we consolingly believe, and doubt not that she was found waiting, with oil in her vessel, and her lamp burning, when the midnight cry was heard "Behold the Bridegroom cometh."

JAMES CURTIS, *Harpenden, Herts.* 41 2mo. 15 1852

ELIZABETH CURTIS, *Alton.* 77 12mo. 1 1851
Widow of William Curtis.

ALFRED DARBY, *Coalbrook Dale.* 44 4mo. 14 1852

JOHN MILLNER DAVIS, *Birr, Ireland.* 1 11mo. 10 1851

THOMAS DAVIS, *Birr, Ireland.* 5 8mo. 7 1852
Sons of Henry and Eliza Davis.

LOVEDAY DAVIS, *Cork.* 84 2mo. 8 1852
Widow of Joseph Davis.

HANNAH DAY, *Farfield.* 65 2mo. 23 1852
Widow of Charles Day.

LUCY DEBENHAM, *Bury.* 80 6mo. 24 1852
Widow of S. F. Debenham.

DAVID DENT, *Cheltenham.* 77 1mo. 12 1852

BARNARD DICKINSON, 71 4mo. 30 1852
Coalbrook Dale. A Minister.

Barnard Dickinson was well known to many of

the readers of the Annual Monitor, as a diligent and useful member of our religious Society.

He was born at Beverley, in the county of York, on the 5th of the Fourth month, 1781. His mother expired on the day of his birth, and his father, John Dickinson, died on the 14th of the Twelfth month, 1786.

Being thus left to the care of his great uncle and guardian, William Dickinson, he was placed by him at a school at Gildersome, until in the Fourth month, 1789, he was removed to Joseph Tatham's school at Leeds, where he remained until midsummer, 1796. After this, he was placed for three years, with William Stickney, of Ridgmont in Holderness, that he might acquire a knowledge of farming. Thence, he went into Leicestershire, in the Ninth month of 1799, and passed two years with John Burgess, of Wigston, being still employed in agricultural pursuits; and with the same object in view, he spent another year with William Rowntree, of Riseborough, near Pickering. This friend's wife was the sister of Esther Stickney, of Ridgmont. Both appear to have exercised a kind and christian care over him, which "contributed to confirm those serious impressions which had taken some root in his mind," and called forth, at a later period of his life, this

grateful recognition; "To the motherly care of each, I, at this distance of time, (44 years,) feel myself greatly indebted."

Deprived, at a very early age, of the advantage of parental care and control, B. D. could feelingly appreciate the maternal regard of his aunts Deborah Darby and Rachel Fowler; their influence was no doubt beneficial, in the early formation of his character, and towards them he cherished a strong attachment. But still his situation as an orphan child, his only brother being removed by death, may account not only for the bashfulness of his youthful demeanour, but for that degree of *reserve* which continued with him through advancing years. He seldom disclosed his personal experience; yet, it is evident, from a few of his own remarks, and from the testimony of those who knew and loved him, that from early life he was seriously inclined, and tenderly susceptible of religious impressions. Even in his youthful days, he manifested that humble and circumspect walking in the fear of the Lord, for which he was conspicuous in after life.

During the six years he was occupied in gaining instruction in farming, he records that, he felt it a privilege to have the opportunity of attending regularly the monthly and quarterly meetings, to

which he then belonged. He felt much interest in the movements and labours of those who were often engaged in travelling, as ministers of the Gospel of Christ, and when only 17 years of age, he accompanied Sarah Talbot, from America, and Sarah Shackleton, from Ireland, to many of the meetings in Yorkshire and Lancashire, and had thus the opportunity of attending the *last Northern Yearly Meeting*, held at Liverpool. He was after this, the kind attendant on several other friends, on similar errands of Gospel love, and it was on an occasion of this kind, when he had accompanied Elizabeth Coggeshall from America, and Mary Alexander, to the very small meeting at Loughborough, that he appears, from his own memorandum, to have been favoured with a remarkable visitation of his Heavenly Father's love, which confirmed him in his belief, in the great scriptural doctrine of the *immediate* influence of the Holy Spirit, so that he "could never, after this, doubt it." The address from these friends made also a deep impression on his mind, and he was comforted and strengthened under a sense of that "unity of spirit, which even poor finite mortals are at times permitted to feel."

B. D. had soon afterwards so severe an illness,

that he appeared to be at the point of death, and his valued friend William Tuke, of York, who was *then* his guardian, and under whose roof he had passed some of his infantile days, "although an old man," paid him a kind visit. He gratefully alludes to this circumstance, in a memorandum of 1845, and continues; "I never myself thought that I should *not* recover, and this belief was supported by what I *then remembered* of the address at Loughborough;" adding, 'if I had, from that period, acted up to what I felt to be right, I might have been a much more useful, and possibly, a much brighter example to others, and O, that in this, probably the eleventh hour, I may be more and more concerned to enter into the vineyard of my own heart, and to work there, that the fruit may appear, and I be enabled, through Divine assistance, more and more to promote peace on earth and good will amongst men!

At the close of the year 1802, B. D. entered upon a farm he had purchased at Thorpe Basset, near Malton, and two years later he removed into Shropshire. In the Fourth month, 1805, he married Ann Darby, of Coalbrookdale, and after the unexpected death of his cousin, Edmund Darby, in 1810, he relinquished his favourite agricultural pursuits, and became a manager of

the Ironworks belonging to the Coalbrookdale Company.

There, with his accustomed diligence, he attended to business; but he seemed constantly to bear in mind the importance of "seeking first the kingdom of God and his righteousness."

He first spoke as a minister in 1824, having previous to this, acceptably filled the station of overseer, and, for some years, that of elder. He was warmly attached to the principles of our religious Society, and unwearied in his efforts to maintain its discipline and to promote its welfare. But whilst conscientiously concerned, on all occasions, consistently to sustain his character as a Friend, he shrunk not from the discharge of his duty as a member of the civil community. He was known to have a keen sense of justice, and the sterling integrity and uprightness which marked his character, in the various transactions of life, secured for him a large share of public and private esteem.

His religious engagements often called him to a distance, but when at home, he was exemplary in his efforts *to help* his neighbours, of all ranks and conditions. He often gave practical evidence of his will to serve them in things temporal, and in things spiritual. A few months before he

retired from his engagement in the Coalbrookdale Company's works, he felt it to be his duty to call upon all the work-people, and, where requisite, to supply them with copies of the Scriptures.

Prior to this, he had, in company with another friend, visited the Meetings of Friends in Ireland, and had also been similarly occupied near home. In looking over a list of his religious engagements, as a minister of the Gospel, it is instructive to observe how constantly, between the years 1831 and 1851, and with what comparatively short intervals of repose, he was employed, either alone, or as a fellow helper of others, in visiting the meetings and families of friends in different parts of England, Scotland, and Ireland, and in extending his labours of love to the inhabitants of the Orkney and Shetland islands. His last mission of this kind was to the Isle of Man, in the Tenth month, 1851. He was also often engaged on various appointments connected with the administration of the Christian Discipline of our Religious Society.

In his own domestic circle, our dear friend, was not exempt from the trial of severe bereavements. Three of his children were removed by death; and in the Fifth month, 1840, his tenderly beloved wife sank under the pressure of consump-

tive symptoms. But in all these afflictions, he had that *hope*, which is as an anchor to the soul, both sure and steadfast, enabling him still to pursue the even tenor of his way, and he was at times strengthened to comfort others with "the comfort wherewith he himself was comforted of God."

His health had generally been good, but towards the close of 1851, a complaint from which he had suffered for years, increased to so distressing a degree, that he yielded to the wishes of his medical attendant, and sought the best surgical advice in London. Here he spent nearly eight weeks, and was cheered by the kind visits of his friends, often remarking, that he could not have had "so many privileges in any other locality." Medical skill proved unavailing, and on being informed, in confirmation of his own apprehension, that there appeared little probability that much more could be done for his relief, he evinced entire resignation to the Divine will; and after a pause, said, with much sweetness and solemnity; "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways thou King of Saints!" His strength now rapidly declined, and after spending a few days at Tottenham, he returned home, to Coalbrookdale.

On the following Seventh-day, he was very ill,

when he referred, in a touching manner, to his early life, and to the favoured state which he was permitted to experience "during the second ten years of it;" and, remarking upon his present feelings, he seemed to realize that "there is now no condemnation to them that are in Christ Jesus," humbly acknowledging it as "a favour, for which he could not be too thankful."

At another time, after desiring that a letter from an absent friend might be acknowledged, he added, "tell him that I am patiently waiting, and quietly hoping till the end." It was very instructive to observe how he, who had from his youth upwards, been accustomed *to help others*, was now enabled, not only to endure extreme suffering with unvarying patience, but also to submit cheerfully when one little effort after another seemed too much for him.

His intervals of ease were short, and, for some weeks, the pain precluded much reading or conversation; but still he continued his private perusal of the Scriptures, under circumstances which affectingly shewed how highly he valued the blessed truths contained in the sacred volume.

Very various are the dispensations of Infinite Wisdom with the children of men, both during life and at its close. It was not given to this dear

friend, as to some others, to rejoice in the sensible feeling of "the full assurance of faith," so much as he desired; on the contrary, he had to experience much poverty of spirit. Yet he could gratefully acknowledge, "I am not worthy of the *many* mercies I receive;" and, after lying still awhile he added, "I have never wished my pain less, nor my sufferings changed."

The messages to his distant friends, the manner in which he took leave of his neighbours when they called to see him, and the few directions given to his anxious attendants, all proved that he was sensible the time of his departure was at hand.

Never having known the restraining influence of judicious parents, the subjection of spirit which was wrought in him, and the submission to what he believed to be the requirements of his God, were eminently the result of redeeming love working in his soul; and although, to the close of life, somewhat of an habitual reserve on religious subjects continued, yet to those who, for years, had had the privilege of observing the steadiness and the watchfulness with which, amidst many infirmities, and a tinge of sorrowfulness, he maintained an endeavour to keep near to the Centre of all good, it was very cheering to mark, as his end drew

near, how mercifully the God whom he had desired to serve, sustained.

In calm reliance on his Saviour he was enabled to wait the approaching change; and in harmony with this, was the peacefulness of the dismissal eventually vouchsafed; sealing upon the minds of those around, the conviction, that the spirit, released from its worn tenement, was gathered into the heavenly garner.

WILLIAM DILWORTH, *Lancaster.* 68 7mo. 30 1852

ROBERT THOMPSON DODMAN, *Norwich.* 62 6mo. 10 1852

FREDERIC DOGGITT, *Brixton.* 79 2mo. 17 1852

MARY DOUBTING, *Portishead.* 67 10mo. 24 1851
Widow of John Doubting.

GRACE EDEY, *Trembraze, near Liskeard.* 74 5mo. 15 1852
Wife of Ebenezer Edey.

AMY EDGAR, *Tottenham.* 48 5mo. 25 1852
Wife of John Edgar.

THOMAS EDMONDS, *High Wycombe.* 93 11mo. 13 1851

ANN EDMUNDSON, *Gildersome.* 58 2mo. 22 1852

RALPH ELLISON, *Stockport.* 87 2mo. 19 1852

MARY ENOCK, *Birmingham.* 74 2mo. 5 1852
Wife of Joseph Enock.

MARY BINNS EVANS, *Neath.* 56 8mo. 17 1852
Widow of the late William Evans.
An Elder.

CAROLINE DEBORAH FARDON, 6 12mo. 31 1851

MARY ANN FARDON, 15 3mo. 30 1852
Stanwell, Middlesex.

JONATHAN TUTTY FARDON, 21 9mo. 23 1852
Reading. Son and daughters of John and Mary Fardon.

SAMUEL FARRAND, *Leicester.* 11 2mo. 10 1852
Son of Daniel and Elizabeth Farrand.

SAMUEL BARCROFT FAYLE, 50 10mo. 27 1851
Dublin.

MARGARETTA FAYLE, 76 1mo. 12 1852
Mountmellick. Widow of John Fayle.

ALLEN FERGIE, *Liverpool.* 61 6mo. 11 1852

MARY FESSANT, *Castle* 73 3mo. 2 1852
Donnington. Widow of John Fessant.

PHEBE FINCH, *Peckham.* 82 1mo. 21 1852

MARY FIRTH, *Brighouse.* 53 9mo. 8 1852
Daughter of the late Thomas and Mary Firth.

HANNAH FORSTER, 78 7mo. 16 1852
Warrington.

JOSEPH FOWLER, *Stourbridge.* 63 7mo. 6 1852

SARAH FOX, *Tonedale,* 68 3mo. 31 1852
Wellington. An Elder.

BENJAMIN MIDDLETON FOX, 24 4mo. 29 1852
Tottenham. Son of Samuel and Maria Fox.

In recording the early decease of this interesting and hopeful young friend, we are instructively reminded of the christian character and devotedness of his excellent mother, of whom he was deprived at the age of sixteen. Her maternal solicitude and fervent prayers, on behalf of her beloved children, met with a grateful return from the tender and susceptable heart of dear Middleton. He keenly felt her loss, and, at subsequent periods of his life, we find him cherishing her memory with fond affection, and giving comforting evidence, that the religious care of his parents was not unattended with the divine blessing.

Contemporaneously with the more full development of the intellectual faculties, and the unfoldings of religious experience, it was deeply instructive to observe the progress of the Christian graces in his conduct and practice.

As he advanced towards early manhood, Middleton had become peculiarly guarded in the language he made use of, when conversing on ordinary topics, as well as on subjects of the highest moment; and the truthfulness for which he was conspicuous, both in word and action,

was no longer invaded by extravagance of ex- expression. That singular refinement of taste, which formed so prominent a feature in his character, and at one time, was in danger of interfering with the self-denying requirements of the Gospel, when brought under the regulating influence of religion, served but to add to the attractiveness and beauty of his now chastened mind.

He was a diligent reader of the Holy Scriptures, which he studied with deep and reverent attention; and as he was exercised to prove all things, and to hold fast that which is good, he became increasingly satisfied with those religious principles in which he had been educated; whilst in the progressive work of Divine grace, the difficulties, and perplexities which, at one period, assailed his mind, were exchanged for a simple confiding faith; a faith, which, as he approached the confines of the invisible world, sustained his mind, in that heavenly composure, that fulness of peace, which were the portion of this youthful Christian, amid the weakness and the weariness of the mortal tabernacle.

In proportion as his mind became imbued with the supreme importance of heavenly things, did it expand in interest for the welfare of others; and whilst, for the purpose of health, residing

a while in Italy, amongst a Roman Catholic population, he was anxious, notwithstanding his feeble state, to contribute his mite towards the diffusion of Gospel light, by the distribution of Testaments and tracts. But it was especially towards his much loved brothers, and many dear relatives, that his mind turned with Christian interest and affectionate solicitude, desiring that they, as well as himself, might partake of the fulness of the blessing of the Gospel of Christ.

The following letters to one of his school companions, to whom he was much attached, and who was called, before himself, to mingle with the company of the redeemed in heaven, will show the bent of his mind at that early period. One of them appears to have been written whilst at school, when about sixteen. The other after he left it, near the age of seventeen.

"To Joseph Gillett, jun.

"My dear Joseph:—Seeing that our lot has been cast for some time in the same family, and that we have been connected together more closely than has often been the case with many of the members of it, and having felt of late a desire, and I trust, in some small degree, a longing that thou mayest become one of those who do "hunger and thirst after righteousness," I have been in-

duced to express towards thee something of my sense thereof.

"'Faith is the substance of things hoped for, and the evidence of things not seen,' is an apostolic declaration, well worthy of our attention, as it may lead us to a consideration of the divine attributes, of our own state by nature, of the eternal consequences of sin, and of the glory that shall hereafter follow to those who have, through faith in the Lord Jesus Christ, known their sins to be washed away in his blood, and become 'inheritors of the promises.' O, may we each be stimulated to persevere in the race set before us, looking unto Jesus, the author and the finisher of our faith, and we shall assuredly know the Lord to be on our side, so that we shall not be moved; remembering the words of the Psalmist, 'The Lord is a sun and shield, he will give grace and glory, no good thing will he withhold from them that trust in him.' Hoping that we may both experience the Divine grace in our hearts, and be permitted to meet each other in the realms of glory, when time to us here shall be no longer.

"I remain thy sincerely attached friend'

B. M. Fox.

"'Be thou faithful unto death and I will give thee a crown of life.'"

"*Tottenham Green*, 1mo. 30th, 1845.

"My dear Joseph:—I enclose now a little book, which I hope thou wilt accept from me. It is entitled, 'Sacred Harp, of American Poetry.' I hope there are some pieces in it which thou may'st like, I noticed one at p. 145, 'The Land of the Blessed;' I think that my feelings have, on one occasion at least, coincided with what is there described, particularly in the two last verses. Thou mays't remember my telling thee, in one letter which I wrote a few months since, of my sitting on the top of the cliffs, near Torquay, one evening, a little before sunset, when feelings of a most sweet and affecting nature came over me, in contemplating the wide-spread ocean before me, and the chalk cliffs extending as far as Portland, with the beautiful tints of the sky. My thoughts were led, almost involuntarily, to that future scene of existence, which we are taught to believe is to be our lot, when we have quitted this stage of mortality, even that happy country, into which we humbly trust the spirits of those who have endeavoured to serve their Lord and Master here on earth have entered, and in which I earnestly desired that I might at some period not far distant, be permitted to enjoy eternal communion with the spirit of that loved

one, who is now an inhabitant of the courts above.

"O, my dear friend! may we be enabled so to seek for pardon and remission of sins, so to put our trust in Christ, our Saviour, and to seek for his intercession with the Father, that though we see him not, yet, believing, we may 'rejoice with joy unspeakable, and full of glory, obtaining the end of our faith, even the salvation of our souls.

"I hope to return to Wellington, to-morrow morning. Mingled, doubtless, will be the feelings with which I return to my present home, a place where I have been favoured with some refreshments from the table of the Lord, and where, at other times, I have been constrained to say, even with weeping, 'Lord, I am oppressed, undertake for me.' My mind is indeed often cast down, through a sense of my many transgressions, and I may almost say, even as below hope; but I do indeed trust, that I may be permitted still to know His presence to go with me, who went with the three children formerly through the furnace of Nebuchadnezzar. For, my dear——, if the Lord be with us, what can harm us? 'Though war shall rise against me, I will not fear. Though an host shall encamp against me, in this will I be confident.' I must now say farewell; and hoping,

we may both be favoured to find 'Him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph,' to be our strength, our song, and, finally, our great salvation.—I remain thy affectionate friend,

B. M. Fox."

The state of dear Middleton's health becoming more and more precarious, the winter of 1850-51 was passed at Torquay; and in the succeeding autumn, a journey on the continent was undertaken,—not so much by the advice of his medical friends, as to gratify the cravings, caused by his physical state, for the cloudless skies and sunshine of the south.

He left Tottenham the 28th of Tenth month, accompanied by his two faithful cousins, L. and R. Tregelles, from whose journal the following particulars are extracted.

"We reached Hyeres on the 6th of Eleventh month. It is delightful to see how dear M. has revived, under the influence of rest and sunshine. He has been able to walk out to see the Palms and the Cacti, and was interested, too, in the distribution of tracts, which, in most instances, were thankfully received.

"On the 10th, we left for Nice. Here, after a few days, dear M. seemed drooping, and we

thought it best to see Dr. Travis, before we arranged our plans for the future. Dr. T. was surprised and touched by dear M. telling him that he expected no improvement in his health, but only looked to a more genial clime than our own, as a possible means of retarding the progress of disease. He sanctioned our settling at Cimiers for a month, where we went on the 19th.

"On the 7th of Twelfth month, after appearing more than usually exhausted, a short cough was followed by expectoration of blood. M. observed, with perfect composure, but with deep seriousness, 'This is something rather more definite.' On the 19th, we met with a comfortable house at Villa France, where M. enjoyed walking on the terrace, in our fragrant orange garden.

"First month, 8th, 1852. The weather warm and beautifully bright, M. refreshed by a boating on the Mediteranean, and for a few days he was so nicely, that he ventured to walk in that interesting neighbourhood. On one occasion, whilst reclining amid a grove of olive and Carob trees, with the blue sea murmuring before us, we had an interchange of letter reading and pleasant conversation. He appeared very happy, and talked of our return, and of the places and friends he hoped to visit in the coming summer.

"After being more poorly for a few days, he was so recruited as to be able to walk in the garden. I remarked to him, that I thought he was gathering up a little strength for the projected voyage, and hoped that this would be refreshing to him. He said, 'perhaps it might be so, but he was ready to think that the whole frame was succumbing to disease.' I could not controvert this.

"Under grateful feelings for the kindness we had experienced, and for the leadings and care of a gracious Providence, we left Villa France, and embarked for Genoa, on the evening of the 26th. Here we met some of our relatives from England, and we all embarked for Leghorn on the 30th. We had a fine passage; but an accumulation of little fatigues, with the coldness of the weather, affected our dear invalid greatly, and we had a few days of anxious nursing. He so far rallied, that on the 7th of Second month, we went on to Pisa, a change which, for a few days, he greatly enjoyed; and on the 13th, we proceeded to Florence."

A short memorandum, feebly penned about this period, instructively indicates the state of his mind.

"The day before yesterday being the anniversary of my twenty-fourth birth-day, could not

but bring with it a recollection of the merciful way by which I have been led during the past year. Great indeed have been the favours poured upon me, but how little the evidence of their appreciation! How insignificant the returns! A large portion of outward enjoyment has been permitted, since this time last year. My five months' tarriance at Falmouth afforded much interest and many pleasures; while my studies, as at Torquay, formed not a small part of them, and the facilities for getting on the water seemed very beneficial to my health. My stay on Blackdown was a choice season, which the delicious air and situation, and increased power of outward enjoyment, combined with social pleasures, cause to remain as a bright spot in my recollections of the past. As to our journeyings and situation this winter, I have had much to enjoy in different ways, although I have become so much more of the invalid, as to render the ordinary pleasures and interests of Italy, both as to nature and art, a good deal beyond my power; but greatly indeed have I been favoured in having been permitted to experience something of a gradual loosening of the ties to earth, and I am ready to trust, an increased sense of the glory and beauty of that inheritance which is incorruptible. And

now, in view of the possibility of having entered on the last year of my sojourn in this lower world, earnest is my desire, gracious Lord! that weak and unworthy as I am, I may be favoured to receive such abundant supplies of grace and strength, as to be enabled to dwell continually near to Thee; to have my affections gradually weaned from the objects of time, and fixed on those of eternity; and to feel that the things that concern my Saviour's righteousness, and his glory, are my chief joy. But oh! should it be Thy will that my path should lie through the deep waters of bodily or mental conflict, condescend to assist me—to fulfil, in my experience, the blessed language, 'My grace is sufficient,' and prepare me for an admittance, in Thy own good time, into Thy courts above."

The journal resumes, "Middleton very weak to-day, but looking towards home, with bright anticipations. He is sensible of the diminution of physical power, and but little able to employ himself. He remarked, it was not gratifying to be so idle, but that he was thankful that he felt no condemnation for it. He said he had no idea of resuming his studies, which had been discontinued some weeks, after being pursued with a diligence beyond his power.

First day, 15th. "Our dear invalid has been in a very drooping state, but is better again, and able to enjoy the tender and affectionate letters of his beloved parents,—and warm were his expressions of love and gratitude. He remarked, what a favour it was to be spared all pain; for, tried as he was, by *discomforts merely*, he feared that he should give way, if pain were added. He asked, whether I thought it was allowable, to pray to be preserved from a sense of weakness and lowness, which were so much his portion; and he scarcely knew whether it was an infirmity of the flesh or of the spirit. I told him I thought such weakness of body and spirit were closely interwoven, and that it need not savour of any want of submission, to pray, if not for strength to withstand, at least, for strength to endure. He said, that in many ways, he was conscious of being very mercifully helped in answer to his prayers, and that one thing had been very striking to him, that in being here at Florence, a place in which there was so much to gratify his natural taste, it was *no trial* to him to be deprived of the power of seeing those things which, at an earlier period, would have so charmed and interested him.

21st. "We had some sweet discourse this morning, in which he told me of the confidence

he had, that he should be cared for and sustained, and that some things that looked formidable, would be made very easy when the time for action came. Dr. Barzelotte encourages us to take the voyage without delay.

28th. "Weather unfavourable; and our dear invalid extremely languid, but his appetite better, and mind very comfortable. He says, that by night and day he has such pleasant thoughts, both of the past and the future, that even when unable to sleep, he does not mind it at all.

"On the 8th of Third month, we went to Leghorn to be in readiness for the steamer. She did not sail till the 12th, when our dear M. had rallied so as to encourage us to go fearlessly forward. He bore the voyage well; and was much pleased at the prospect of meeting his father and brother. The interview with the latter, at Genoa, caused a flush of emotion, and he was earnest to look as well as he could, that his brother might not be impressed with his altered appearance. We reached Marseilles at noon, and whilst yet in the harbour, received the welcome news, that his father was near us in a boat."

On this occasion, his father writes:—"It was a moment of unutterable interest, but we were preserved in calmness. Dearest M. is more

altered than I was prepared to expect. His sunken cheeks and emaciated limbs testify to the progress which disease has made. When I look on that beautiful countenance, my heart is ready to fail within me; still I desire to commemorate the lovingkindness of our Heavenly Father, who has dealt so gently with this lamb of his fold, whom he will shortly receive to go no more out. I cannot adequately set forth the fulness and the sweetness of that peace which is the blessed portion of our beloved child—the peace of God which passeth all human understanding. Not a word of complaint escapes his lips; no anxious thoughts disturb the repose of the soul. Whilst the body is largely partaking of the frailty of humanity, the soul is stayed on God its Saviour."

The journal continues:—21st. "It is instructive to mark dear M's. care not to give needless trouble to any of the servants of the hotel. He says he cannot bear to see them 'driven about,' and is never willing to have the bell rung for a trifling matter for his accommodation. He told me this evening, that, although he says but little about it, he feels inexpressibly his debt for the hourly alleviations he experiences, but that this feeling of gratitude is not burdensome, because he

knows that love makes it a true pleasure to render any service in our power.

"The detention of the vessel in which we were to sail for Gibraltar, is trying to the faith and patience of us all; but its effect on Middleton seems to be that of deepening his confidence in the love of God, in which he does truly seem like one cradled, and kept from the fear of evil. On the 27th of Third month we embarked. The voyage was long, but the weather was fine; so that we were able to be much on deck; but dear M. had many fluctuations. On the last evening, there was such extreme exhaustion of the nervous system, that he quite believed he was dying; but said, 'I am not afraid or alarmed. I am so weak, that I cannot even think a thought. I must beg thee to ask for me, at the throne of grace, for all that I need.' The judicious measures of a physician on board proved helpful; and he bore the landing at Gibraltar very nicely. He was exceedingly pleased with the beautiful verdure of this place, and connecting his feelings of perfect peace, the evening before, when he thought this earthly scene was closing on him, with his admiration of the beautiful flowers and sunshine, I was reminded of the last portion of Scripture I had read to him, 'all things are yours.'

Fourth month, 5th. "Embarked for Southampton. On the 11th he remarked, 'How fast the days and nights are passing away! We are so wonderfully and so graciously helped; and the alleviations by night and by day are so many.' He said he should have dreaded the voyage, if faith had not been given him; and if this were to fail him, he knew not what he should do. He lamented that he had not a more lively enjoyment of heavenly things;—hoped it was only owing to the weakness of the body; and remarked, that when he needed it more, he had been much favoured with a sense of access to the mercy-seat. He talked in an interesting strain on the state of the soul immediately after death; and after alluding to several passages of scripture which did not seem to accord, said, he did not believe there was any real discrepancy, and proposed that 'sometime, when he was a little better, we should read the parts together.' I gladly assented, and said, I thought we need not be perplexed, if we could but receive the words,—'Absent from the body—present with the Lord.' This seemed to embrace all that he could desire.

"As we approached Southampton, on the afternoon of the 14th, whilst resting on deck, he looked very calm, but said, he felt sadly un-

nerved, and that he did not know before how weak he was. He could not wholly restrain his tears, but said, they were not from any painful emotion, but the mixture of feeling in the prospect of meeting his beloved mother and brother. On landing, his heart overflowed with gratitude for his many favours, and he seemed compassed about with songs of deliverance. On being advised to take rest in the morning, he said, 'I hope, when we get to the Isle of Wight, I shall not only get up to breakfast, but have a little time for meditation before. I find if I do not give my best hours to the best things, I get on but poorly; but somehow or other I am so languid now.'

16th. Ventnor in the Isle of Wight. On his father remarking, that he was glad he was so pleased with his location; M. said, "not pleased—but exceedingly thankful. I want thee to know, dear father, how graciously, how wonderfully we have been helped to-day."

On the 17th, he appeared much relieved and comforted with an interesting conversation with his father and mother. On waking in the morning of the 18th, after a night of unusual repose, he said, "What shall I render unto the Lord for all his benefits towards me."

In the course of the following night, he said, "What a memorable time this is, so very interesting for our two families to be thus brought together, without any contrivance or care of ours, and living under such a canopy of praise, as it were! What a blessed thing to be on a firm foundation! Then we need have no cares—they are borne for us; so delightful!"

During the night of the 24th, Middleton requested, that the hymn might be read to him, containing the lines:

"Sweet to be passive in His hands,
And know no will but His."

remarking afterwards, that he was thankful in the belief, that he did in measure realize this privileged condition.

First day, 25th. He seemed so weak as to be unable to make any effort, mental or physical; but while the rest of the party were gone to join the other friends at Ventnor, in meeting together for worship, he said, "now, I think, we may have a little meeting." It was touchingly solemn thus to sit with this tenderly loved one, now on the verge of another state of existence, whilst his countenance bespoke that it was not in vain, that he was seeking help from the sanctuary. He acknowledged that it had been a favoured time.

Whilst settling in for the night, he said, "I have had two short precious seasons to day. If there is work for me to do, I hope I shall be strengthened to do it, for the love of Him who has done such great things for me." He was reminded that there is a work of faith, as well as a labour of love, "yes to be sure there is," he replied, "what should I have been without this faith, and if there is a work to be done, I hope I shall be enabled to do it, to the glory of Him to whom I owe so much. This converse with you is very sweet, but I have little power to tell of the fulness of love, which I feel for my friends. Now farewell."

On the 26th, he remarked, that he should like a little Bible-reading, in the afternoon, something appropriate to his state; the part he was reading in course, the Epistle to the Corinthians, seemed more for those who had to act a part in life, than for him now; he wanted something to remind us of our union with Christ, quoting the passage, "when Christ who is our life shall appear, then shall we also appear with Him, in glory."

On settling in for the night of fourth day, his last on earth, he made sweet allusion to the happy change, with touching words of gratitude to those who had had the privilege of bearing him

company, through the many nights of weakness and weariness which had been his portion. This night was passed with remarkable comfort, but it was evident, in the morning, that a great change was fast approaching.

Fifth day, Fourth month, 29th. He seemed pleased to listen to a little reading, in the intervals of drowsiness and restlessness, but could not say much himself. At three o'clock, difficulty of breathing came on, and he was evidently dying. About seven, his father asking him if he was suffering, he answered,—"only tired;" on which his father said, "My beloved Middleton is tired, he will soon be at rest on his Saviour's bosom." He whispered, "that will be sweet." Shortly after, when we supposed the power of speech had failed, he said, in the faintest whisper, "I have revived a little, and I am glad of it, that I may have the opportunity of saying, that I am able to repose on my Saviour's love," repeating the words, "Saviour's love." His father expressing the desire that the conflict might be shortened, he added, "If it be His will." The former then, on the bended knee, petitioned that it might be so, and that the tender mercy and lovingkindness, which had been extended to our beloved one, might be still granted, in his passage through the

valley of the shadow of death, enlightened, as it was, by his Saviour's presence. To this Middleton added a faint "Amen." And whilst yet listening for another breath, we saw that the spirit had departed, and we felt something of the blessedness which was his, in thus being "absent from the body and present with the Lord."

JOHN FOZZARD, *Dewsbury.* 63 2mo. 4 1852

ELIZABETH FREELOVE, 66 12mo. 5 1851
Esher. Wife of James Freelove.

RACHEL FRYER, *near Bishop Auckland.* 45 2mo. 27 1852
Widow of the late Joseph Jowitt Fryer.

HANNAH FULLER, *Waterford.* 85 4mo. 19 1852

JOSEPH GELDART, *Norwich.* 73 4mo. 11 1851

HENRY WYATT GIBSON, 24 2mo. 28 1852
Saffron Walden. Son of Jabez and Ann Gibson.

ROBERT HENRY GILES, *Old Ford.* 4 7mo. 31 1852
Son of Robert M. and Catherine Giles.

SAMUEL GILL, *Westminster.* 58 4mo. 8 1852

ANN GILLAN, *Liverpool.* 52 12mo. 29 1851

SOPHIA PRICE GILKES, 39 1mo. 25 1852
London. Wife of Alfred Gilkes.

SARAH DAWE GILLETT, 33 3mo. 20 1852
Street. Daughter of John and Martha Gillett.

ANN GOOCH, *North Cave.* 70 2mo. 16 1852

ROBERT GOODBODY, *Belle Ville, near Dublin.* 4 12mo. 11 1851 Son of Thos. P. Goodbody.

JOHN GRAHAM, *White Chapel, London.* 52 10mo. 17 1851

ELIZABETH GREEN, *Orrfield, Hillsborough.* 28 2mo. 6 1852 Daughter of John and Mary Green.

ANN GREER, *Grange, Ireland.* 56 12mo. 4 1851

MARY GREEVES, *Belfast.* 93 6mo. 13 1852

THOMAS GREEVES, *Berna, Grange.* 59 8mo. 31 1852 An Elder.

RACHAEL GREGG, *Witney.* 15 6mo. 25 1852 Daughter of Francis and Elizabeth Gregg.

MARGARET GREGORY, *Sidcot.* 21 2mo. 28 1852 Daughter of Bishop and Sarah Gregory.

Of a diffident and retiring disposition, this dear young friend was remarkable for her unobtrusive, circumspect conduct, which was evidently the effect of christian principle. Many expressions in her diary show, that she maintained a diligent watch and warfare against the foes of her own household, the evil propensities of her own heart, and that she especially desired to be preserved from speaking to the disadvantage of others. She was for some years engaged as a teacher in the school at Sidcot, where her example was instruc-

tive; and it appears from her frequent allusions to the subject, that in a sense of the responsibilities which attached to her office, and the lively interest she cherished in the spiritual welfare of the children, particularly those under her immediate instruction, she was often led to pray for fresh supplies of divine wisdom and strength for herself and for them. Her journal was doubtless written for her own private use, and with the intention of recurring to her past experience, for instruction and profit.

Fifth month, 4th, 1848. She writes, "A most lovely spring morning, all is green and fresh, and the sun shining brightly; how many things there are around us, to fill us with gratitude to the gracious Creator, who has given us such a beautiful earth to live upon; but more especially should we praise Him for his gift of a Saviour: it is indeed an 'unspeakable gift.' Lord, teach me the value of it, and open my understanding to see all thy love and goodness."

Third month, 1st, 1849. "O, my Heavenly Father, I have indeed felt this evening in an unusual degree, the inestimable privilege of pouring out my heart unto thee; it is a soul-refreshing exercise. Surely, with thy blessing and favour, the estimation in which I am held by my fellow men

matters not. May the lonely condition which I feel myself to be in here, though surrounded with company, teach me to seek thee as my friend. Enable me, I beseech thee, to keep very near to thee,—wean my heart from the world, and fix my affections on thee alone; for the sake of my gracious Saviour preserve me from sinning against thee, and let my whole life be devoted to thy service."

Eighth month, 28th, 1850. "I feel that I have greatly sinned against thee, O Heavenly Father! and thus destroyed my peace. Yet under the feeling thou givest me of repentance and sorrow, and in the remembrance that I have in Jesus, an all-sufficient Saviour whom thou hearest always, I venture to approach thy sacred footstool, and beg of thee that thou wilt have mercy upon me, forgive my sins, and grant me strength to do thy holy will. Indeed I do desire to glorify thee, and by my dedicated walk, to invite those around me to come taste and see how good, how very good thou art. O! make me more grateful, more sensible of my innumerable blessings, of which indeed thou showerest upon me an unmerited supply. Praises, and honour, and glory be given unto thee forever, and may my whole heart glow with love to thee and my fellow-creatures."

Fifth month, 10th, 1851. "Very heavily bowed down I am this evening, under a painful sense of my own many transgressions, and of those around me. More and more do I mourn at the sight of my continual transgressions, which appear to gain strength, and cause many bitter tears. O! unspeakably earnest are my desires to be delivered from these my strong enemies; 'Help Lord, for vain is the help of man,' utterly vain. Thou art my only hope, my Rock of Refuge: leave me not to perish, I beseech thee, but show forth thy infinite power in me, and thy boundless love, and enable me to show forth the honour of thy name, and to proclaim to all around, 'how great things Jesus has done for me,' great beyond my power to express."

20th. "I am still feeling enveloped as in a mist, and sit as among the ashes, yet desire to abide patiently under it, watching for the time when God, in his mercy, shall permit the day-spring from on high to visit me, and enable me to see my Redeemer, as the clouds clear away."

Ninth month, 19th. After alluding to the remaining depravity of her heart, she says, "It feels to me as if the eleventh hour were come, how fearful to be so unprepared for giving an account of my day's work,—hardly yet begun. Satan has

indeed been suffered to lead me away captive, and his chains are so thrown around me, that I cannot break them, unless strength from above is graciously afforded me; and how can I expect that it will be afforded, if I am unwilling to ask for it, and do so with coldness and formality. I must be more watchful, more constant and earnest in prayer, more frequent in reading the scriptures with deep attention; must cultivate the spirit of love and charity, and seek to be clothed with a meek and quiet spirit, which is, in the sight of God, of great price."

Tenth month, 23rd. "Much has passed through my mind since I last used this book. I have been made to feel my very great sins and many wanderings from the heavenly road, and have been much depressed under a sense of it; reflections upon my state have almost constantly occupied my mind, and I have been much exercised under conflicting feelings. I believe I am now truly desirous of walking in the right way; my sense of deep sinfulness and continual transgressions, has weighed me down, and made me well-nigh despair of ever changing my condition. But this morning I think it has been given me to see, that I have been dwelling too much on my depravity and hard heartedness, and mourning my inability to alter,

instead of thankfully, and joyfully, and confidingly rousing my thoughts to the great sacrifice offered for sin, the Intercessor before the throne of God, on whom all our dependence should be placed, remembering that He is almighty, that He is ever ready and able to save to the uttermost, all that come unto Him, that His strength is made perfect in weakness,—that if we are truly penitent and sensible of our need, He will do all for us, yea, *abundantly* more than we can ask or think. In this Saviour, then, I may *fully* trust, provided I am willing to resign myself wholly to His guidance, and keep His commandments always: I cannot do this of myself, but He will enable me. To thee I come, O! Jesus, thou knowest the troubled state of my mind, thou hast seen the conflicts of my inmost soul; O! I fervently thank thee that, amongst much rubbish, thou hast still preserved a longing after good; I now wish to become wholly thine, and the motive and spring of all my actions to be a desire to glorify thee."

About two months after the date of the last memorandum, this beloved young friend had a serious attack of illness, which greatly reduced her strength, but she so far recovered as to go home for rest and change of air, and returned to the school about the middle of the Second month,

soon after which she was again unwell. But it was not until sixth day, the 27th, that immediate danger was apprehended. For some hours the conflict of body and mind was distressing, but it was endured with great patience; the laborious breathing and heavy sleep which succeeded did not admit of much conversation, but at intervals when the dear sufferer roused, she appeared peaceful, took an affectionate leave of her beloved parents and others, and said she "felt calm." About four o'clock the following afternoon, her breathing, which had gradually become shorter, ceased; and the consoling belief was felt, that, through redeeming love and mercy, her gentle spirit was purified, and prepared to return to God who gave it.

FANNY GREGORY, *Yatton.* 23 4mo. 24 1852
Daughter of Isaac and Hannah Gregory.

ANN GRINFIELD, *West Drayton.* 83 10mo. 4 1851
Widow of William Grinfield.

MARY GURNEY, *Bristol.* 85 2mo. 1 1852
Widow of Joseph Gurney.

ANN E. HADDOCK, *near Dublin.* 63 10mo. 6 1851
Widow of James Haddock.

GERARD JOHN HAGGER, 20 8mo. 4 1851
Stoke Newington. Son of Elizabeth Hagger.

MARTHA HAMPSON, 82 7mo. 8 1852
Macclesfield. Widow of James Hampson.

JANE HANDLEY, *near Kendal.* 30 7mo. 19 1852
Wife of Daniel Handley.

MARY HARDING, *Tottenham.* 84 12mo. 25 1851
Widow of George Harding.

SARAH HARDING, *Chesham.* 83 2mo. 4 1852
Widow of Thomas Harding.

THOMAS HARDY, 73 12mo. 16 1851
Houghton-le-Springs.

JOHN HARRIS, *Kelvedon.* 84 11mo. 12 1851

EDWARD HARRIS, *Stoke* 64 5mo. 1 1852
Newington.

MARY ELIZABETH HARRIS, 7 8mo. 30 1852
Woodside, near Darlington. Daughter of John and Mary Harris.

ANN HARTAS, *Staindrop.* 62 9mo. 30 1851
Wife of Joseph Hartas.

SARAH HARTAS, *Castleton.* 51 12mo. 22 1851

SARAH ELIZABETH HARTAS, 28 9mo. 12 1852
Sinnington Grange. Wife of Thomas Hartas.

ELIZABETH HARVEY, *Dublin.* 60 12mo. 21 1851
Wife of Joshua Harvey, M.D.

ELIZABETH HARVEY, 58 6mo. 13 1852
London. Wife of Thomas Harvey.

JOSEPH HARVEY, *Leeds.* 5 8mo. 12 1852
Son of Thomas and Sarah Grace Harvey.

A short account of this dear little boy may perhaps prove instructive; especially by showing, how a Saviour's love can support, even a little child, in the hour of sickness and death.

Though a child who had had much to contend with, from the natural impulsiveness and vivacity of his disposition; he had, during the last eighteen months or two years of his short life, shown much thoughtfulness; and latterly, there had been an evident, and often successful striving to overcome his faults.

Many little incidents and sayings are remembered, that were simply regarded at the time, as hopeful indications of future character; but which, in connection with subsequent events, are now thankfully recalled, as evidencing that a good work was then begun in his infant heart.

He delighted in listening to Bible stories and hymns, which latter he committed to memory with great facility, and took pleasure in repeating. Anecdotes illustrating the efficacy of prayer, were peculiarly interesting to him. Once, when about five years old, he said, "I have been praying for the Holy Spirit to come into my heart; but mamma, we must watch, as well as pray."

Several times, during the latter months of his life, after repeating his little hymns, which he

often did, with evident devotional feeling, he asked "if he might pray in his heart," adding, "I do so like to pray."

He left home on the morning of the 30th of Seventh month, along with his parents and little brothers, to pay a visit to his grandmother in the country. He arrived apparently in full health and in high spirits, having anticipated this visit with keen delight; but, on the afternoon of the same day, he was taken suddenly ill, with inflammation of the bowels.

During one of the agonizing paroxysms which marked the commencement of the disease, he asked his mamma to pray for him. After the first day or two, the violence of the symptoms somewhat abated, but still resisted all medical treatment. At a very early period, however, of his illness, his afflicted relatives were comforted, by observing that he was kept in a remarkably sweet and placid state of mind. Throughout his illness, which continued thirteen days, he seemed exempt from fluctuations of mental feeling; and the frequent sharp attacks of bodily pain scarcely disturbed even for a moment, the deep peace he was permitted to enjoy.

On one occasion he said, quite spontaneously, "Papa, nothing could make me feel happier than

I do now;" and, when asked "what is it, dear, that makes thee so happy?" he replied, "thinking of Jesus." More than once he said to those near him, "I am as happy on this bed of sickness as if I was in health." It was a privilege to wait on so sweet and patient a little sufferer, and he often spoke gratefully of the kindness and attention shewn him. On his mother saying that she would gladly do more for him, if she could make him better; he replied, "But thou knows, mamma, God could make me better in one day, if he liked."

He one evening sent a message of "love and kisses" to the older of his two little brothers, and and wished him to be a good boy. He told his mother, in answer to a question, that he was sorry he and Willy had ever quarrelled, adding, "I hope I shall never do so again; I hope I shall be forgiven."

At another time he said, "I hope I am one of Jesus' little lambs; I should like to be good."

In the progress of the complaint, his mind became less bright and clear; but there were frequent gleams of intelligence, and the mention of heavenly things would often elicit a sweet response, or a beaming smile.

He lingered till the evening of the 12th of Eighth month, when his happy spirit was gently

released from its earthly suffering tenement, and fled, it is humbly believed, to the bosom of that Saviour who said "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Though entirely independent of each other, it is interesting to notice an instructive similarity between the account of this dear child, and that at page 44, the concluding remarks of which are equally applicable to this. Both bring into view some of the truest sources of consolation under such bereavements, and both hold out much encouragement to the pious parent very early to give, and to the young child willingly to receive that religious instruction, which, through the Divine blessing, is so often made instrumental, either in preparing for an early admission to the joys of heaven, or in laying a good foundation for the christian character, and for that humble walk with God, in the faithful discharge of the various duties of life, which is among the surest evidences of a real interest in "the unsearchable riches of Christ."

HANNAH HAUGHTON, *Cork.* 74 9mo. 17 1852
Widow of Benjamin Haughton.

MARY HAYWARD, *London.* 52 12mo. 22 1851
Wife of Joseph Hayward.

MARY HEARSON, *Spalding*. 72 3mo. 26 1852

She was seriously inclined from her childhood, and for thirty-five years, a member amongst the Wesleyan Methodists. During this period, she held the situation of housekeeper in two or three different families; and afterwards rented a cottage, and supported herself by the sale of a little grocery &c., until the failure of her health obliged her to discontinue it.

Brought, in good measure, to the experimental knowledge of the truth, as it is in Jesus, her connection with the Methodists appears to have been mutually cordial. She was much esteemed by them, and to use her own words, they were, "a people whom she much loved;" so that when her mind was drawn towards Friends, and she felt it to be her duty to unite with them, in their simple mode of worship, "it was a very great trial to her." It does not appear by what means her attention was first directed to a serious consideration of the religious views of the Society of Friends, but, for some years, she was much exercised in regard to them, and, "lest she should hurt the mind of any one, she long kept her feelings to herself," till her health became sensibly affected. "I prayed," she remarks, "to my Heavenly Father, that he would be pleased to shew

me clearly, what he would have me to do, and that I might be made willing to do it." Thus, humbly seeking for preservation and right direction, the path of duty "was made clear" to her; she became fully convinced that "she must look more inward, to Him, who is a Spirit, and who helpeth those who worship him, in spirit and in truth;" she felt assured, that, "waiting upon the Lord, in stillness, she should have her reward." Henceforth she could find no rest, till she "gave up" to pursue the course which appeared to be in accordance with her christian duty. "By divine assistance," she remarks in one of her memoranda, "I took up my cross, and went to Friends' Meetings;" nor had she been many times there, when to her "great joy and comfort," she was remarkably confirmed in the persuasion, that the path she had been enabled to choose, was the right one for her to walk in. This was in the Eighth month, 1828, and, being much strengthened by the ministry of James Haworth, who was about that time at Spalding on religious service, she became a regular attender of Friends' Meetings, and was received as a member of our religious Society in the year 1831.

It was instructive to notice how steadily this dear friend was strengthened to hold on her course.

Possessed of a very affectionate and feeling mind, and having passed through severe trials, which it is believed, were sanctified to herself, she was enabled deeply to sympathise with others when under affliction, and she was made helpful to some of her friends by her counsel and encouragement.

She had, for many years, suffered from a cancer in the eye, and at the commencement of the year 1851, she was reduced to a state of great bodily weakness, through this painful complaint. Both her friends and she herself apprehended, that her continuance in her afflicted tabernacle could not be long; but it pleased Infinite Wisdom to order otherwise; and her faith and patience, during a time of great suffering, protracted for more than a year, were deeply instructive, evincing to beholders the power of religion, and the reality of that "strong consolation" which the Gospel of Christ affords to the believer, even in the hour of greatest need.

Some friends who called to see her, Second month 3rd, 1851, and to read a letter to her, found her very weak, and unable to speak to them. After they had sat a while by her bed side, she requested to be raised up, saying, she then felt able to hear the letter read. After she had

heard it, she expressed herself, in a clear distinct voice, nearly as follows. "I have a firm hope, under my sufferings, that soon the end will come, and I shall be admitted into glory, to sing Hallelujah to the Lord God and the Lamb, for ever to adore and magnify the lovingkindness of my Saviour and Redeemer. I have an unshaken belief that the arms of his love and mercy are round about me continually, by night and by day; though there are times when the sufferings of the body overpower every other feeling. But, I can testify, to his great goodness to me, unworthy me!"

Fourth month, 14th. After being confined to her bed for several days, under great suffering, she said to a friend who called on her, "I am favoured to feel my mind sustained in sweet peace." I enjoy much inward comfort, and have a happy prospect before me; but I desire to wait all my appointed time. Last night my cup of inward consolation overflowed; the joy I felt was unspeakable."

Fifth month, 29th. She expressed herself nearly in these words, "Though very ill, I have much inward joy. I feel an evidence that Jesus Christ has forgiven my sins, and cleansed me from my defilements, and that he hath put on me the

garments of his righteousness; that he is very near to me and will never leave me, but will soon take me to glory."

Sixth month, 23rd. She said to a friend that she felt ready to depart, and that she was only waiting the summons of her Lord, at whatever hour he might see fit to call her hence. Yet she survived nine months, and continued to evince much patience and resignation, during her protracted sufferings, on one occasion remarking, "O, how good is the Lord, I see his goodness in all things;" and at another time, under great suffering, she said, "It is hard work, but it is the Lord's will," and she desired to bear it patiently, repeating—

"My rest is in Heaven, my rest is not here," &c.,

and added, "I feel the time is drawing near. My faith fails not; but I feel assured that my Saviour is waiting to receive me; O, the glorious prospect!"

At one time, when in acute pain, she exclaimed, "O, that it would please the Lord to cut the work short, and to say 'it is enough;'" yet soon added, "but not my will, but Thine, be done. O, grant me patience unto the end!" She then repeated the whole of the hymn—

"Comfort take thou child of sorrow,
All is ordered well for thee," &c.,

At another time she said, "O, I feel it needful to be constantly on the watch, for the Son of Man cometh at an hour when ye think not." With uplifted hands she prayed, that strength might be given her to bear what was the Divine will; and then, turning to those about her, she said, O, help me to pray, all that can pray; pray and sing praises to the Lord; glory, glory, glory!"

Not long before the close, when suffering greatly, her niece asked her, if she felt her Saviour near, she replied, "Yes, I feel his arms round about me; he is supporting me; he is waiting for me. I shall soon sing glory to the Lamb, and have on the white robe, with a palm in my hand." After this she said to a friend, that she was ready to go, but willing to stay and suffer. Her weakness now became so great, that she no longer had the power of expression. After a few more hours of suffering, succeeded by some of comparative ease, it pleased her Heavenly Father to grant her a gentle dismissal on the morning of the 26th, to receive her, we humbly trust, into one of those mansions which she had faith to believe her Saviour had prepared for her. It is not, indeed, given to every believer,

—and no true believer need be discouraged, if it be not given to him, to *exhibit* so much of the "holding fast the confidence and the rejoicing of the hope firm unto the end;" and we are not to measure the ground of his safety, or the reality of his preparation for heaven, by the warmth of his feelings, or the amount and clearness of his expression; but it is the Believer alone who *can* thus show forth the praise of God, "who causeth him to triumph in Christ." The annals of scepticism and infidelity show only the gloomy, cheerless, hopeless contrast.

CAROLINE MATILDA HILL, 15 10mo. 3 1851
Clonmel.

JOSEPH HINGSTON, 63 2mo. 6 1852
Kingsbridge. An Elder.

REBECCA HOBSON, *Moy*, 11 11mo. 8 1851
Grange. Daughter of W. and Susanna Hobson.

SARAH HODGSON, *Allonby.* 69 3mo. 30 1852
Widow of Joseph Hodgson.

MARY BASSETT HORSNAIL, 69 9mo. 9 1852
Strood. Wife of Thomas Horsnail.

SAMUEL HOSGOOD, *Neath.* 78 3mo. 19 1852

DAVID HOWISON, 46 8mo. 30 1852
near Kendal.

ROBERT HOWSON, 82 1mo. 22 1852
Stockton-on-Tees.

JOSEPH HUBBERT, *Bocking.* 68 6mo. 8 1852

JOHN HUDSON, *Cockermouth.* 65 7mo. 5 1852

REBECCA HULL, *Uxbridge.* 85 4mo. 30 1852

ELIZABETH HUNT, *Lawrence Weston.* 38 12mo. 1 1851
Daughter of William and Maria Hunt.

ELIZABETH HURTT, *London.* 71 3mo. 23 1852

RUTH HUSTLER, *Yeadon.* 64 8mo. 26 1852
Widow of William Hustler.

HANNAH HUTCHINSON, *Gedney.* 33 10mo. 18 1851
Wife of Procter Hutchinson.

HANNAH HYATT, *Castle Donington.* 43 3mo. 5 1852
Wife of Edward Hyatt.

MARY JACKSON, *Manchester.* 51 12mo. 11 1851
Wife of John Jackson.

JANE JACOB, *Clonmel.* 84 12mo. 19 1851
A Minister.

ANN JACOB, *Cork.* 42 1mo. 4 1852
Widow of Thomas Jacob.

STEPHEN JARRETT, *Shipston-on-Stow.* 79 5mo. 9 1852

SARAH JENNINGS, *Scarbro.'* 79 7mo. 17 1852
Wife of John Jennings.

REBECCA JONES, *London.* 40 9mo. 22 1851
Widow of Samuel Jones.

ELIZABETH JOSLIN, *Wandsworth.* 80 1mo. 28 1852

MARY JOWITT, *Bishop Thornton, near Ripley.* 50 8mo. 3 1852
Wife of Joseph Jowitt.

MARY KING, *Southwark.* 24 9mo. 17 1852
Daughter of William King, *Birmingham.*

ELIZABETH KNIGHT, *Southwark.* 61 10mo. 25 1851

ABIGAIL KNOTT, *near Caldbeck.* 72 4mo. 5 1852

SARAH MARIA LAMB, *Belfast.* 16 5mo. 17 1852
Daughter of John and Abigail Lamb.

ISABELLA NICHOLSON LAMB, *Hillsborough.* 14 6mo. 14 1852
Daughter of Abraham and Susanna Lamb.

PRISCILLA MARY LEATHAM, *Hemsworth.* 8 11mo. 21 1851
Daughter of William Henry and Priscilla Leatham.

MARY LECKY, *Kilnock.* 82 2mo. 7 1852
Widow of James Lecky.

ELIZABETH LEES, *Huddersfield.* 82 1mo. 2 1852
Widow of James Lees.

ELIZABETH LEICESTER, *Rock Ferry, Cheshire.* 25 8mo. 3 1852
Wife of Chamney Leicester.

CHRISTOPHER LITTLE, *Alston.* 50 9mo. 30 1851

WILLIAM LLOYD, *Birmingham.* 73 3mo. 31 1852

JOSHUA MALCOMSON, 50 10mo. 3 1851
Clonmel.

ELLEN MALONE, *Dublin.* 38 4mo. 10 1852
Daughter of Josiah Malone.

JOSEPH GRAY MARRIAGE, 1 2mo. 7 1852
Chelmsford. Son of Joseph Gray and Rachel Marriage.

ISAAC MARRIAGE, 32 9mo. 17 1852
Chelmsford.

GEORGE FINCH MARSH, 66 11mo. 1 1851
Chelmsford.

SARAH PEEL MARSHALL, 46 12mo. 2 1851
Leighton Buzzard. Wife of John Marshall.

EDWARD MARSHALL, 68 3mo. 13 1852
Sheffield.

LUCY MARTEN, *Lewes.* 81 3mo. 9 1852

HENRY MARTINDALE, 43 11mo. 9 1851
Liverpool.

NICHOLAS MARTINDALE, 67 12mo. 29 1851
Liverpool. Father of the above.

MOSES MATHEWS, *near* 89 2mo. 3 1852
Chesham.

HANNAH MAX, *Waterford.* 57 8mo. 21 1852
Widow of Simon Max.

SARAH METCALF, *Dublin.* 77 6mo. 1 1852
Widow of Francis Metcalf.

James Midgley, *Rochdale.* 66 2mo. 28 1852
An Elder.

Elizabeth Milbourne, 27 10mo. 1 1851
Mountmelick. Daughter of Jane Milbourne.

William Edward Milner, 46 10mo. 23 1851
Warrington.

The decease of this dear friend, under peculiarly affecting circumstances, is calculated forcibly to remind us of the need of attending to the exhortation, "Prepare to meet thy God!" How solemn the thought, that, whilst busily occupied by the things of time, we may be standing on the verge of eternity! And how appropriate, therefore, the words of our blessed Saviour: "Take ye heed; watch and pray: for ye know not when the time is!"

On the 6th of Tenth month, 1851, W. E. Milner was thrown from his gig, by a false step of the horse; his arm was much bruised, and several ribs were broken. In the strength and vigour of his day, he was unexpectedly laid on a bed of languishing and of death. In the midst of great bodily suffering, and under deep humiliation and brokenness of spirit, he was favoured with a sense of the tender mercy of his God and Saviour; but whilst enabled, with adoring gratitude, to acknowledge this, he lamented that,

notwithstanding his endeavours "to collect his thoughts, the pains of his poor body often prevented it;" adding, as a word of profitable warning to others, his "full persuasion, that a sick bed is not the best opportunity for serious reflection."

He often wished to be left quiet and alone, particularly on the last day of his life, saying in the morning, "nothing earthly can do me any good." In view of the probability of his own removal, and the orphan condition in which his six children would be left, his heart was tendered, and he sought, in fervent prayer, to commit them and himself to the compassionate regard of the Father of the fatherless, in the comforting assurance, that with Him there is "mercy and plenteous redemption."

THOMAS MILWARD, *Exeter.* 61 1mo. 15 1852

MARY MINETT, *Ross.* 63 4mo. 3 1852

SARAH MOORE, *Waterford.* 41 11mo. 5 1851
Daughter of Benjamin Moore.

SARAH MORGAN, *Ross.* 76 1mo. 5 1852
Wife of Nathanael Morgan.

SARAH SOPHIA MORLAND, 32 8mo. 21 1852
Croydon. Wife of Thomas Morland.

SUSANNA MARIA MORRIS, 31 1mo. 31 1852
Gildersome. Daughter of Thomas and Martha Morris.

JOSEPH MORRIS, *Dublin.* 82 4mo. 30 1852

ELIZABETH MORRISON, 81 7mo. 9 1852
Ballintore. Widow of James Morrison.

SIDNEY MOXHAM, *Clifton*, 18 6mo. 24 1852
near Bristol. Son of John and Hannah Moxham.

ANN MURPHY, *Clonmel.* 54 11mo. 14 1851
Widow of John Murphy.

WILLIAM CAPPER NAISH, 27 11mo. 10 1851
Bath. Son of William and Frances Naish.

SARAH NASH, *Wereham.* 32 8mo. 14 1852
Wife of Thomas William Nash.

MARIAN NEAVE, *Spalding.* 42 10mo. 16 1851
Wife of James Neave.

In presenting to the readers of the Annual Monitor a brief sketch of this dear Friend, it is hoped, that her example may prove instructive and encouraging to others, and especially to those who, like herself, as a christian wife and mother, are seeking to be faithful in their allotted sphere of duty, "in singleness of heart," "as to the Lord, and not unto men."

It was not till after her marriage, in 1836, that Marian Neave kept a record of her experience, and but little is known respecting the *early* work of Divine grace in her heart; but to those who were acquainted with her, on her removal to her husband's place of residence, in Lincolnshire,

and taking charge of his family by a previous marriage, her subsequent course evinced a mind sustained by the power of true religion, and conscientiously concerned to bring forth "the fruits of righteousness which are by Jesus Christ, to the glory and praise of God." Of her, it might safely be said, "that she was a preacher of righteousness in life and conversation." Her early removal was, therefore, felt to be a great loss to the interesting little group of Friends who compose Lincolnshire Quarterly Meeting, amongst whom she had manifested a sincere attachment to the cause of Christ and his gospel, and given hopes of future usefulness, by her humble and consistent walk in life, and the manner in which she was seen to be concerned to uphold our christian principles and testimonies, and the wholesome discipline established amongst us.

Humility and watchfulness, with prayerful circumspection, were characteristic of her course. Her memoranda are numerous, but generally short and concise. They exhibit no disposition to indulge in that superficial and unhealthy sentimentality which impedes, rather than promotes, a substantial "growth in grace;" but they unfold, with much *transparent* simplicity, the interior life of a humble and retiring Christian, truly

athirst for God and the realities of practical piety, amidst the ordinary affairs of the domestic circle, and daily attention to the requirements of social intercourse.

In allusion to her marriage, she says, "My satisfaction is much increased from the conviction, that I am in my right allotment. I cannot but believe that, when considering the important subject of undertaking the situation of step-mother, a more than human power did direct my steps;" and there is reason to believe, that the judicious and religious care which she exercised in this capacity, were blessed.

With an increasing little family of her own, the sphere of her maternal and domestic duties became enlarged, and we meet with frequent references, in her memoranda, to the religious exercises into which her mind was introduced on this account,—deeply feeling, as she says, "the great importance of training up aright those who are committed to our care."

On one occasion, she remarks, "I have the prospect of going from home to recruit my health. May a blessing rest upon me, and make me more equal to bear the burdens of the day. I desire to leave my tender flock in the charge of the Great Shepherd, who, I trust, will watch over

them for good, and in his own time, visit them with his Holy Spirit, that the seed of the kingdom may take deep root in their hearts, and bring forth fruit to his praise. I feel my own inability to change the unregenerate hearts of these little ones. O that a blessing may rest upon the humble desire for their spiritual welfare." On her return, she says, "Now that I have returned to my domestic duties, I desire to enter upon them with renewed vigour, looking to the supreme Ruler of events for his blessing upon my efforts to perform my various duties aright, knowing that He alone can prosper my way." And again, she remarks, "Desires are raised that I may be instrumental in leading the little ones, entrusted to my care, to Christ, the Redeemer; O, how insufficient of myself to do any good thing! May I be seeking to be myself taught in the school of Christ, daily sitting at his feet to hear his gracious words."

She had many severe trials to pass through. Among other provings of faith, she had to resign to an early grave, three lovely little children; and her own mother, to whom she felt warmly attached, was removed by death, when she was unable to attend upon her last hours. Under these afflictions she was enabled to bow in humble

resignation to the Divine will, and gratefully to commemorate her Heavenly Father's goodness in the fulfilment of the promise—"As thy day, so shall thy strength be." In allusion to one of these events, she observes, "I was made sensible that, in wisdom, I was called to surrender that which was becoming the idol of my heart. O may this affliction answer the end designed, in shewing the uncertainty of all things here, and inducing me more earnestly to seek an enduring possession in a better world." On a subsequent occasion of a similar kind, we find the following short remark: "My mind has been much harassed the last few days, on account of the alarming illness of my dear suffering babe, and *now* I do desire to feel thankful that he is at rest, never more to be subject to suffering and to pain."

Though necessarily much occupied with her family cares, she was a diligent attender of our religious meetings, and did not allow trivial circumstances to interfere with the due discharge of this primary duty. She took a deep interest, also, in various benevolent objects; and amongst these, the promotion of the cause of temperance lay near her heart. In reference to this, she remarks, "May the efforts of all the friends of the cause be blessed by Him, without whose bless-

ing, all human efforts are unavailing; and, if any good has been done, whilst we rejoice in having been enabled to help it forward, may those who have been instrumental, give all the praise to Him who alone is worthy. O, that, while endeavouring to be useful to my fellow creatures, I may first of *all* seek acquaintance with my God myself!"

The following are a few more of her memoranda, penned at various intervals:

"What returns am I making for all the blessings spiritually received? May it be a heart given up to serve God in all his requirings; and may my example never prove a stumbling-block in the way of others, but rather give them to see that I desire to be the follower of a crucified Saviour."

"It cannot be through any merit of our own that we can experience forgiveness of sins; but it is redeeming love and mercy that bring salvation."

"It behoves me to be humbled before the Almighty, in that I feel sensible of not acting up to the standard which, it is at times given me to see, is the right one. But in the remembrance that I have a compassionate Judge, I am induced to trust in his mercy, and hope that the blood of Jesus Christ may wash away my impurities."

"Jesus is the only refuge in a dying hour. May my hope and trust be entirely placed upon Him *now*, that should sickness or other affliction overtake me, I may feel rest in the bosom of a Saviour and Redeemer."

"I am sensible, that unless there is a seeking after spiritual nourishment, the soul becomes, as it were, dead to the things of most importance. Quicken me, O Lord, in thy good pleasure, and animate me to follow thee in the way of thy commandments."

"Now another year has opened upon me, and desires are raised that my past sins and omissions may be cast at the foot of the cross, humbly rejoicing to be a partaker of the mercies of God in Christ Jesus; and, with the eye of faith, looking forward, and pressing towards the mark for the prize of the high calling of God."

"I desire to feel sympathy for such as are under the bondage of satan, and deceived by his allurements, remembering that it is only through the assistance and grace of God, that any of us are prevented from falling. 'Let him that thinketh he standeth take heed lest he fall.'"

The health of our dear friend had, for some time, been delicate, and amidst all her trials and blessings, she frequently looked to the end. On

the 31st of First month, 1851, she writes: "Every blessing, temporal and spiritual, is dispensed by the hand of a merciful Providence. My heart is enlarged in gratitude for my present unspeakable favours. My path has, for years, been as on the great waters, but through adorable mercy, the billows have not been suffered to overwhelm, and it has been said, 'Hitherto shalt thou come, but no further;' and *now* I am favoured to see the mighty waters as on an heap, so that I may pass over to the land of rest."

Fourth month, 11th, she remarks, "Under a sense that every good gift comes from the Father of mercies, I feel thankful for all blessings. My health has, of late, been delicate, but I desire to feel resigned, that if the Lord see meet to deprive me of this *earthly* blessing, I may seek comfort in spiritual possessions."

In the Seventh month, she took a journey to Folkstone, and for some time appeared to derive benefit from the change; but on consulting Dr. R., her own apprehensions were confirmed, that pulmonary disease had made considerable inroads upon her constitution, and her symptoms were pronounced to be "alarming." In reference to this, she makes the following memorandum: Eighth mo. 28th. "I feel mine an awful situation,

for though the means used have at present helped me, yet I am so alive to my critical state, that I can say, 'In the midst of life I am in death.' My sins and omissions have been many, but I feel that the mercy and love of Christ is greater." She subsequently remarked, that "her life had been stormy, but that the arm of Jesus had been underneath, and had never suffered the waves to overwhelm her."

The unfavourable symptoms were again, for a time, relieved; and on the 16th of Ninth month, she writes, "I now feel much improved in health, for which my heart desires to be filled with thankfulness. If it should please Providence to restore me, may I make a right return; but if it should ultimately prove otherwise, I crave that He will make *my will submissive to his own.*"

This was the last entry made in her memorandum book. Sometime before, she had said to a dear friend, in reference to her situation and prospects, that the whole desire of her soul was, that she might be enabled to say, "Thy will be done;" and that she felt no anxiety as to the issue of her illness. On the morning of the 16th of Tenth month, she appeared as well as usual. Her husband had left her a very short time, when a hemorrhage came on, which, in

about a quarter of an hour, closed the affecting scene, and on his return, the spirit of his dearest earthly treasure had put off mortality. But though thus suddenly called away, the consoling belief was granted, that like the wise virgins, the dear departed one had oil in her vessel, and with her lamp burning, was permitted to "pass over to the land of rest."

HARRIET NEWMAN, 36 12mo. 18 1851
Cirencester. Wife of Josiah Newman.

THOMAS NEWMAN, *Worcester.* 74 3mo. 11 1852

HANNAH NEWSOM, *Cork.* 78 1mo. 25 1852
Widow of John Newsom.

ANN NOBLE, *Scotby.* 80 7mo. 1 1852
Widow of Thomas Noble.

JAMES NODAL, *Manchester.* 85 12mo. 1 1851

JOHN NORTON, *Burford.* 78 12mo. 19 1851

MARTHA OGDEN, 81 5mo. 20 1852
Southampton. Widow of Thomas Ogden.

MICHAEL SATTERTHWAITE ORD, *Preston.* 2 2mo. 11 1852
Son of Thomas and Mary Ann Ord.

ELLEN ORD, *Preston.* 3 2mo. 15 1852
Daughter of Thomas and Mary Ann Ord.

BARBARA ORMSTON, 71 12mo. 15 1851
Newcastle-on-Tyne.

PAULINA OVENS, *Bristol.* 85 8mo. 24 1852

MARY OWEN, *Waterford.* 78 4mo. 12 1852

JULIA PALMER, *Claverham.* 21 1mo. 24 1852
Daughter of James and Sarah Palmer.

MARY PATCHING, *Stoke Newington.* 34 2mo. 6 1852

MARIA PATTISON, *Dublin.* 21 8mo. 25 1852
Wife of Henry Pattison.

MARY HANNAH PAYNE, *Taunton.* 25 8mo. 6 1852
Daughter of Jonathan and Mary Payne.

THOMAS PEARSON, *Broughton.* 69 3mo. 7 1852
An Elder.

MARY PEARSON, *Pardshaw.* 70 3mo. 16 1852

WILLIAM PEGG, *Derby.* 76 12mo. 27 1851

MARY PEIRSON, *London.* 76 10mo. 30 1851
Widow of John Peirson. A Minister.

MARY PERKINS, *Witney.* 82 1mo. 28 1852

JANE PIDWELL, *Camborne.* 59 11mo. 21 1851
Wife of Lambert Pidwell.

ANN PIELE, *Newcastle-on-Tyne.* 87 6mo. 1 1852
Widow of Jonathan Piele.

MARY PILMORE, *Ackworth.* 70 2mo. 29 1852

MARY POLLARD, *Brighouse.* 73 12mo. 22 1851
Widow of Richard Pollard.

MARY POLLARD, *Derby.* 26 12mo. 27 1851
Daughter of James and Susanna Pollard.

ROBERT POOLEY, *Kendal.* 89 2mo. 5 1852

ANN POWELL, *Leominster.* 84 12mo. 11 1850
Widow of William Powell.

SUSANNA PRATT, 35 10mo. 15 1851
Stoke Newington.

JOHN PRIEST, *Sheffield.* 80 11mo. 2 1851

ELIZABETH PRITCHARD, 84 8mo. 16 1852
Birmingham.

JOHN PROCTER, 52 7mo. 2 1852
Stockton-on-Tees.

WILLIAM RACK, *Gainsbro'* 82 12mo. 31 1851

SARAH RAMSBOTHAM, *Cork.* 81 11mo. 11 1851

PRISCILLA RANSOME, 85 7mo. 4 1852
Plaistow.

CHARLES REYNOLDS, 73 8mo. 19 1852
Farringdon.

RACHEL RICE, *Southampton.* 60 6mo. 22 1852

SUSANNA RICKMAN, *Bristol.* 22 10mo. 28 1851
Daughter of George and Ann Rickman.

ANN RICKMAN, *Bristol.* 61 2mo. 6 1852
Widow of George Rickman.

ALBERT RICKMAN, *Bristol.* 29 5mo. 1 1852
Son of George and Ann Rickman.

TRUEMAN DAY RIDETT, 11 5mo. 23 1852
Leicester. Son of Trueman and Ann M. Ridett.

JOHN ROBB, *Kinmuck.* 60 8mo. 18 1852

ANN ROBINSON, *Pardshaw.* 78 11mo. 23 1851
Widow of John Robinson.

ELIZABETH ROBSON, *Sunder-land.* 81 1mo. 8 1852
Widow of Edward Robson. A Minister.

THOMAS ROBSON, 83 5mo. 19 1852
Huddersfield. An Elder.

Thomas Robson was the son of Thomas and Margaret Robson, of Darlington, where he was born, in the year 1768. He received his education at a day school, leaving it at the age of 13 years.

He has not left any written account of his early life, but from his conversation respecting it, it would appear that he was active and volatile, and that he was often exposed to the influence of undesirable associates; his valued parents frequently saying that, as a boy, they had more fears respecting him than the rest of their children, being of an untoward and intractable disposition. When about 17 years of age, he lost a sister—a peculiarly lovely young woman, two years older than himself. This event made a very serious impression upon him, and about the same time he appears to have been favoured with a powerful visitation of the love of Christ, which wrought a remarkable change in his mind and temper; so that, from being rough and wayward, he became meek and gentle as a lamb.

Being thus effectually turned to the Lord, it is

believed that from this period, he never looked back, but moved steadily forward in his christian course. While yet a young man, he became strong in the grace that is in Christ Jesus, to resist the enemy of souls; and such was the seriousness of his character, and the watchfulness of his walk, that he early obtained the esteem of his friends, and was appointed to the station of Elder in the Church, when about the age of 28 years.

In 1796, he was united in marriage with Elizabeth Stephenson—a union commenced in the fear of the Lord, and greatly blessed to their mutual advancement in religious growth and experience, as well as to their outward comfort and support, amid the trials and crosses, from which during their 48 years companionship, they were, like others of the Lord's children, by no means exempt. This tenderly beloved partner of his joys and sorrows, having, in the year 1808, come forth in the work of the ministry, and being a diligent and devoted labourer in the Gospel, they were, during the remainder of her life, often parted for the work's sake. Although his sensitive mind keenly felt the consequent privation, he bore these separations with christian patience and resignation; always encouraging her in the performance of apprehended duty.

In 1811 they removed to Sunderland, and in 1822 to Liverpool. Thomas Robson continued to reside at the latter place, until the year 1844, when he took up his abode at Huddersfield, and there spent the remainder of the bright and peaceful evening of his life.

As an Elder and father in the church, he was occasionally engaged to accompany friends in the ministry, in their journeys in the service of the Gospel. On such occasions, by the extent to which he was enabled to unite with them in their mental exercises, and by the love and interest he evinced on behalf of the visited, these services were rendered truly valuable and acceptable to his companions, and gained for him the affection and esteem of a large number of his friends where they travelled. He sometimes accompanied his dear wife on journeys of this kind, including one of her visits on the European Continent, and one of those which she paid to friends in America. Having spent nearly four years in the latter engagement, he became well acquainted with, and deeply interested in the friends on that side of the Atlantic, with some of whom he kept up a correspondence, till near the termination of his life. A minister who afterwards visited that country, in writing from the house of a friend in the State of

New York, says, "—— speaks with much interest of T. and E. Robson's visit and tarriance under their roof, and the privilege she enjoyed in accompanying them to several meetings, 'T. R. preaching as loudly by example and conversation as E. R. did, in word and doctrine.'"

In 1833, T. R. accompanied his dear partner on one of these visits to the western counties of England, in allusion to which, he says, in his memoranda; "I had great satisfaction in attending my dear wife on this long journey; being frequently favoured to feel our minds divinely supported and encouraged, as we passed along from place to place * * * * The preceding part of this year, before entering on the above-named journey, was spent under much discouragement on account of my outward situation and trials, my dear wife also being much absent from home, engaged in company with her valued friend Abigail Dockray, in visiting the families of friends in Manchester, which occupied a good deal of time. These long separations are often very trying to my depressed mind, but I wish to bear all my afflictions with submission and resignation, so as not to bring upon myself condemnation; but I often feel very weak and in danger of falling short herein. In attending all our meetings regularly,

and endeavouring to keep up a right exercise in them, I may acknowledge with thankfulness, (although many times very low seasons are my portion,) that I have been frequently favoured to experience the blessed Saviour's 'voice to be sweet, and His countenance to be comely.' When these high privileges are dispensed, how do all the discouragements disappear and flee away!"

Here we see it strikingly set forth, that there is real support, and even at times, rich consolation in the midst of trials, experienced by the humble christian traveller, who, amidst many infirmities, it may be, of flesh and of spirit, is endeavouring to follow his Saviour, and can sincerely adopt the words of David, "The law of thy mouth is better unto me than thousands of gold and silver." That this was the case with the subject of the present little memoir, is abundantly evident from the following memoranda.

First month, 2nd, 1834. "I continue to feel very thoughtful respecting my outward situation. My prayers are for right direction, that I may be safely guided and employed during the few remaining days, I may yet be permitted to live; they cannot be very many, in the common course of nature, being now in the 66th year of my age. I am very desirous that my future time may be

spent agreeably to the will of my Heavenly Father, even if it be greatly in the cross to my own will—for when this is the case, hard things are made easy, and bitter things sweet."

First month, 6th, 7th, and 8th. "These days have been spent partly in attending to the poor, reading, &c. I endeavour to maintain a wrestling state; I cannot be satisfied without in some degree, feeling a sense of divine favour. This morning, at meeting, was permitted to enjoy something of those refreshings, which come from the divine presence."

Sixth month, 13th. "In meeting, I endeavour to maintain the struggle, in order to experience the silence which is truly profitable; and herein I am seldom disappointed. The divine blessing has often been experienced, and sometimes *great* consolation has been the result of these exercises, for which gratitude and thankfulness to the blessed Author thereof is due. May I not be deficient herein."

First month, 1st, 1835. "Desires were raised that I might now, at the commencement of this year, and through the whole of it, should my life be spared, increase in circumspection and religious fervour towards my Heavenly Father, that His will may be done in all things."

1837. "Trials continue to attend my path, which greatly depress and discourage my mind; may they have the right effect in centring it fully on the right and permanent foundation, which cannot be moved."

In the Twelfth month, 1843, his precious partner was suddenly removed by death. This, the greatest of all his bereavements, he was enabled to bear with meek submission to the will of his Heavenly Father. Several of his children having paid him a visit soon after this afflictive event, he writes, in allusion to their departure,—"When they left, I felt indeed stripped, and my spirits sank; but what an unspeakable comfort it is, that there is One who remaineth, to whom may my constant application be!"

His diligence in the attendance of meetings for worship, even in very advanced age, and under the pressure of bodily infirmities, was very exemplary; and indeed, with reference to the greater portion of his life, he might have used the language of David, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth." That this preference for the things which are not seen, but are eternal, and the desire for spiritual refreshment, which prompted him to the performance of this duty, was graciously and

abundantly rewarded, is strikingly evident, both from extracts already given, and from memoranda made during the last few years of his life, where such remarks as the following often occur—remarks well calculated to remind those who are in the practice of absenting themselves from religious meetings, of the loss they may be themselves sustaining. "Attended week-day meeting—a favoured season in silence—my mind felt grateful for such an unmerited mercy." "Attended week-day meeting—silent, but a sweet and precious season to me—meeting very small." "Week-day meeting small but favoured." "First-day—attended meeting twice, and walked to and from. They were sweet seasons to me. Oh my soul! how much owest thou unto thy Lord? Yea, every thing! and may all be freely and fully surrendered, without the least reserve, that my whole life and conduct may be under his precious control and government." "First-day. Attended both meetings—silent. The morning extremely wet, but I did not much suffer by it. Afternoon fine. Walked to and from both, and was amply rewarded by being graciously noticed in both, feeling my mind contrited and comforted, all through the Lord's merciful influence; for which gratitude and thankfulness are due to Him from whom all blessings flow."

Under date Fifth month, 14th, 1846, he mentions increased indisposition; so much so as to think it best to consult his medical man; in allusion to which he makes the following memorandum. "Walked to and from week-day meeting, and was greatly cheered by a good meeting—it seemed to put all in order."

These sweet and heavenly enjoyments were not, however, obtained without daily watchfulness, and seeking for communion with the Father of spirits at other times, besides the occasions afforded by the attendance of meetings. In the latter part of his life, it was his practice, after breakfast and reading, to spend about an hour in his quiet parlour, in silent waiting and retirement.

The following extract may serve as a specimen of his usual employment, so long as strength was permitted.

Seventh month, 21st, 1845. "Spent in reading, writing, and gardening, and in retirement—all of which, as occasion occurs, afford me delight; but above all, when favoured to enjoy a little of the Divine communion,—this transcends every other joy."

The following momorandum, made on his last birth-day, shews how sensible he was that there is no stage of life, or of Christian experience, when

it is safe to relax in watchfulness unto prayer. "I, this day, complete my 83rd year—may it be my care, through watchfulness and increased circumspection, the few remaining days that I may be permitted to live, to be entirely conformed to the will of my gracious Heavenly Father."

The fruit of this habitual communion with God was apparent, in the increasing meekness and gentleness of his spirit. Grateful love and contented cheerfulness shone forth in his daily walk.

He continued, to the very last, to feel a lively interest in passing events, and especially in the welfare of our religious Society every where. He was well versed in its history and biography, and few individuals had a better knowledge of its authors—the perusal of their works having long been to him a source of comfort, instruction, and pleasure—particularly during the latter years of his life, when retirement from ordinary occupations afforded him leisure for this employment. His reading, however, was by no means confined to these writings; he derived much satisfaction from the perusal of some of the works of pious authors of different denominations of Christians. He was naturally of a social turn, and had much pleasure in the company of his friends, by whom his society was not less esteemed. He had great

enjoyment in the present life, and had no *wish* to leave it, though he often expressed his *willingness* to do so, if he might "only be found ready." To be prepared for the end was his chief concern; and thus, as with his loins girded, and his light burning, he was found watching, when his gracious Lord saw meet, without further discipline, to beckon his aged servant home.

He had been suffering from a complaint in the foot, for some weeks previous to his departure, but had mostly got out to meetings, and pursued his usual employments: and the day before, he wrote a long letter to his only surviving sister, to whom he was tenderly attached. The next morning he was persuaded to keep his bed longer than usual. He requested his attendant to read a certain portion of John Griffith's journal, containing a valuable letter from David Hall, mentioning the page near which it might be found; he spoke of Friends being by that time assembled in a Yearly Meeting capacity, and conversed cheerfully with the medical man. After he was gone, feeling rather unwell, he wished to be left alone, in order that he might get a little sleep, before rising; and about ten minutes afterward, his attendant hearing a slight noise, went into the room, when she found that a change had taken place, and, almost immediately

he gently ceased to breathe—without tasting, as it would seem, the pains of death, he was translated, we reverently believe, through the love and mercy of his Redeemer, to be for ever with the Lord.

MARY ROGERS, *Manchester.* 80 2mo. 8 1852
An Elder.

ELIZA RUSSELL, *Moate.* 52 4mo. 9 1852

HANNAH RUSSELL, *Moate.* 58 8mo. 23 1852

CAROLINE RUTTER, *London.* 21 3mo. 16 1852
Daughter of John Rutter.

JOSIAH MARTIN SANDERS, 82 9mo. 26 1852
Witham.

JOHN BEEBY SAUL, *Allonby.* 25 2mo. 21 1852
Son of Beeby and Sarah Saul.

MESHACH SAYER, *Sudbury.* 88 11mo. 7 1851

ANN SCOTT, *Sutton near Hull.* 79 2mo. 26 1852

ELIZABETH SHACKLETON, 63 2mo. 13 1852
Gargrave. Wife of George A. Shackleton.

RICHARD SHANNON, 70 10mo. 20 1851
Edenderry.

ARCHIBALD CHRISTY SHAW, 68 6mo. 30 1852
Cork.

RICHARD SHILLITOE, 72 11mo. 13 1851
Hertford.

JOHN SHIPLEY, *Derby.* 66 1mo. 15 1852

WILLIAM SIBBERING, 51 12mo. 12 1851
Swansea.

SARAH SIM, *Birkenhead.* 26 4mo. 10 1852
Wife of William Fisher Sim.

ELIZABETH SLEIGH, *Thirsk.* 61 2mo. 18 1852

LUCY SMITH, *Waterford.* 29 1mo. 12 1852

ANN TYLER SMITH, *Witney.* 15 1mo. 23 1852
Daughter of Samuel and Hannah Smith.

HANNAH SMITH, *Hull.* 81 9mo. 4 1852

ANN SMITH, *Sheffield.* 77 10mo. 2 1852

ELIZABETH SOUTHALL, *Bir-* 28 10mo. 6 1851
mingham. Wife of William Southall, jun. See memorial, Annual Monitor, 1842.

ANN SOUTHALL, *Birmingham* 84 1mo. 29 1852

THOMAS SQUIRE, *Birkhamp-* 68 11mo. 1 1851
stead. A Minister.

CHARLES EDWARD STACK- 1 1mo. 12 1852
HOUSE, *London.* Son of Joseph F. and Lucy Stackhouse.

ANN STEAD, *Bolton, Cum-* 63 8mo. 27 1852
berland. An Elder.

ANN STEPHENS, *Falmouth.* 68 3mo. 22 1852
Wife of John Stephens.

HANNAH STEPHENSON, *Man-* 86 7mo. 29 1852
chester. Widow of Isaac Stephenson. An Elder.

SARAH SUMMERFIELD, 81 9mo. 7 1852
Tottenham.

MARY SWAINE, *Walworth.* 62 3mo. 25 1852

GEORGE SWAN, *Hillsborough.* 10 12mo. 9 1851
Son of William and Elizabeth Swan.

ROBERT SWAN, *Dorking.* 56 6mo. 21 1852

SUSANNAH SWETMAN, 79 4mo. 24 1852
Hereford. Widow of John Swetman.

HANNAH SWIFT, *Barnsley.* 79 1mo. 9 1852
Wife of George Swift.

HANNAH MARIA TATHAM, 33 8mo. 17 1852
Leeds. Wife of George Tatham.

ANN TAYLOR, *near Helmsley.* 82 6mo. 14 1852
Widow of Jonathan Taylor.

JOHN TAYLOR, *near Preston.* 13 7mo. 5 1852
Son of John and Mary Taylor.

JUDITH TEMPLEMAN, 80 2mo. 6 1852
Bradninch, Exeter.

JOHN THISTLETHWAITE, 63 3mo. 1 1852
Manchester.

CAROLINE THOMPSON, 3 10mo. 11 1851
Liverpool. Daughter of Edward and Mary Thompson.

ISABELLA THOMPSON, 41 10mo. 25 1851
Liverpool. See memorial, Annual Monitor, 1852.

CYRUS THOMPSON, 18 4mo. 17 1852
Manchester. Son of J. and Hannah Thompson.

ALICE THOMPSON, *Moyallen.* 65 5mo. 19 1852
Wife of James Thompson.

WILLIAM THOMPSON, 75 9mo. 11 1852
Aysgarth.

JANE THWAITE, *Bainbridge.* 40 1mo. 25 1852
Daughter of James and Ann Thwaite.

LUCY THWAITE, 51 5mo. 8 1852
Wiswell near Whalley. Wife of John Thwaite.

ANN THWAITE, *Bainbridge.* 72 5mo. 14 1852
Widow of Thomas Thwaite.

JOSEPH TREFFRY, *Plymouth.* 81 11mo. 9 1851
An Elder.

HANNAH TRIMMER, *Dorking.* 72 9mo. 11 1852
Wife of John Trimmer.

SARAH TURNER, *Bradford.* 16 11mo. 14 1851
Daughter of Edwin and Lydia Turner.

THOMAS TURNER, *Adelaide*, 49 3mo. 24 1849
South Australia.

JOSEPH TYLOR, *Brighton.* 58 2mo. 3 1852

Thomas Tatham, Settle. 22 10mo. 4 1852
Son of John Tatham.

The subject of this short memorial possessed a remarkable degree of vivacity, and kindness of disposition, which greatly endeared him to his relatives and friends. These attractive qualities sometimes induced others, whose example was likely to be of a pernicious tendency, to seek his company; but we have good reason to believe,

that he was, to a large extent, mercifully preserved from the temptations incident to those circumstances.

From his infancy he possessed a delicate constitution, and indications of a pulmonary disease, under which he eventually sank, appeared about four years before his death. The means then resorted to were, however, under the Divine blessing, beneficial in checking the progress of the complaint; and although not very strong, he enjoyed a tolerable degree of health until the summer of 1851, when symptoms of a similar character again shewed themselves. It was evident to his friends, sometime before this, that the work of Divine grace in his heart had been proceeding; but he himself, shortly before his close, referred to this period as the time when his mind became "abidingly impressed with religious feeling."

About the end of the Sixth month, in the present year, he had several attacks of hemorrhage from the lungs, which rapidly reduced his strength; and though he subsequently rallied so far as to ride out, and even to walk short distances, yet the improvement was of brief duration, and he gradually declined.

In the early part of his illness, our dear

young friend seldom alluded to his own feelings in reference to the future; but there was a calmness and peacefulness evident to those around, which betokened that his mind was stayed, trusting in God.

Two or three weeks after the first attack of hemorrhage, in answer to a message received from a relative at a distance, he said, "Give my dear love to her, and tell her that I cannot tell her how I feel bodily, for I am never sure what an hour may bring forth; as to the future, I feel, I hope I may say, resigned to leave the result in His hands, who is mighty and able to save the greatest of sinners."

About this period, looking very thoughtful after a severe return of the bleeding, he was asked how he was: when bursting into tears, he replied, "I hope you all feel resigned: He, who knows the end from the beginning, can raise up and lay low;" adding, "I have been very mercifully dealt with." Such, indeed, was often his thankful acknowledgement; and throughout his illness he was remarkably preserved in cheerfulness, patience, and resignation.

On the 21st of Ninth month, he remarked, that he had no doubt his illness was all for the best; and that whether his time here was long or short,

he hoped that he might be ready, with his lamp trimmed. The following day, his faith was deeply tried; he expressed his belief that the enemy was very near him, and he was distressed for a time. He requested portions of the first epistle of John, and also one or two hymns to be read; he appeared to be wrestling in secret prayer, and exclaimed, "O my God! O my Saviour!"

Ninth month, 26th. After hearing a chapter read, he said he thought it would have been better for him, if he had spent more time in studying the Scriptures, instead of occupying it so much in drawing; "but" he added, in reference to drawing, "it is a talent I have not buried; and I believe the cultivation of it has kept me from many other things which would have been more hurtful." In the afternoon of the same day, he prayed for an increase of faith, and his earnest desire seemed to be answered. Shortly afterwards, with an unwonted strength of utterance, his countenance, at the same time, beaming with an indescribable expression of happiness, he broke forth nearly as follows: "Blessed Jesus! blessed Jesus! it is glorious,—heaven is a glorious place. My sins are all forgiven me; God has told me so. I am going to heaven, where you must all try to

come ;" with many more expressions of similar import. After resting awhile, he wished two of his acquaintance to be sent for, and addressed each, in a striking manner. The exertion was almost more than his bodily frame could bear, and, for some hours, he appeared to be dying, but he again rallied. On more than one occasion, he referred to the exercise he had passed through this day, and spoke of the sweet peace with which he had afterwards been favoured, and, in alluding to the support he had received, he added, " It was by the help of the Spirit of my Saviour."

On the 27th, he remarked with tears, " Week after week, and month after month, have I gone to our little meeting, and all has been dark, though I tried, at times, to draw nigh to God ; and I have come home and read some trifling book ! But," he added, " I can say, however wicked I have been, that I have rarely, since I left school, omitted to read a psalm, or a portion of one, before going to bed ; and I have often prayed, though too often in my own strength." One of his relatives going to his bedside the following morning, the dear invalid said, " Oh ! I have a precious Saviour, and he has been near to me this morning. He is precious ! "

The desire being expressed, that our hearts might be filled with gratitude and praise to the Almighty, for his lovingkindness and tender mercies, he looked up, and said, "I feel so full of love." He remarked, also, how kindly he had been cared for—a poor sinner; spoke of the goodness of his Saviour, and said that all seemed clear. On the 29th, he sent a message of love to an absent relative, adding, "Tell her that I get weaker, but the Lord sustains me, and I feel a full assurance that he will keep me to the end." He alluded to Friends assembling at the Quarterly Meeting, and said, "What a privilege it is to attend such meetings," and in reference to that in the Twelfth month, he added, "it was a favoured one; my faith was strengthened, and my eyes opened to see some things that had before been dark to me."

During the last two days of his life, there was, at times, a degree of bodily restlessness which was distressing to witness, and his mind wandered much. But as his strength sank, he became calmer, and, not long before the close, he was clearly understood to say, "My mouth is so parched, I cannot speak to praise Him."

Shortly afterwards his purified spirit gently passed from its earthly tabernacle, and, through

the merits and mercy of his Saviour, we thankfully believe, that he is now for ever at rest, in the heavenly city, none of whose inhabitants can say "I am sick," and the people who dwell therein are forgiven their iniquities.

THOMAS VEEVERS, *Preston.* 33 6mo. 20 1852

JOSEPH JOHN WALKER, 30 3mo. 17 1851
Melbourne, South Australia.

HANNAH MARIA WALKER, 9 11mo. 12 1851
Pardshaw. Daughter of Thomas and Mary Walker.

THOMAS WALKER, *Darley.* 56 11mo. 21 1851

SARAH WALKER, *Southgate.* 78 8mo. 5 1852
Widow of John Walker.

HANNAH WALTON, *Oldham.* 70 4mo. 9 1852
Widow of David Walton.

JOHN WARDELL, *Dublin.* 60 5mo. 6 1852

PHEBE WASPE, *Woodbridge.* 92 12mo. 19 1851
Widow of Jonathan Waspe.

MARGARET WATERHOUSE, 58 3mo. 9 1852
Liverpool. An Elder.

ISABEL WATSON, *Pieter* 21 7mo. 25 1851
Moritzburg, Natal, South Africa. Wife of Joseph Bradley Watson.

SARAH WATSON, 64 11mo. 15 1851
Cockermouth.

ELIZABETH WATSON, 79 2mo. 23 1852
Penrith. Widow of John Watson.

RACHEL WATSON, 24 5mo. 3 1852

ANNA MARIA WATSON, 27 5mo. 22 1852
Camberwell, New Road. Daughters of Henry and Harriet Watson.

SOPHIA WEBB, 8 3mo. 1 1852

FREDERICK WEBB, *Dublin.* 3 4mo. 27 1852
Children of William Webb.

CAROLINE WEST, *Hull.* 16 12mo. 7 1851
Daughter of Leonard and Ann West.

J. FITZ GERALD WESTWOOD, 13 10mo. 3 1851
Brampton, Huntingdon. Son of John and Eliza Westwood.

HENRIETTA WHATLEY, 86 8mo. 13 1852
Cirencester. A Minister.

CATHERINE M. WILLS, 82 4mo. 9 1852
Liverpool. Widow of Francis Wills.

JONATHAN WILLIAMSON, 84 2mo. 12 1852
Allonby.

BROMLEY WILLMORE, 17 5mo. 4 1852
Leighton Buzzard. Son of Benjamin and Hannah Willmore.

ELIZABETH WILLMOT, 83 6mo. 7 1852
Llanthewy Court, Monmouthshire. Wife of Nathanael Willmot.

CATHERINE WILLMOTT, 5 11mo. 10 1851
Birmingham. Daughter of William and Mary Willmott.

ANNA WILSON, *Rawden.* 73 10mo. 16 1851

ABIGAIL WILSON, 86 1mo. 8 1852
Cotherstone.

HANNAH WOOD, *Bradford.* 54 1mo. 13 1852
Wife of John Wood.

FREDERICK W. WRATHALL, 6 3mo. 1 1852
Lindley near Huddersfield. Son of William and Sarah Wrathall.

MARY ELIZABETH WRIGHT, 1 2mo. 5 1852
Cork. Daughter of William and Jane Wright.

ELIZABETH WYCHERLEY, 14 12mo. 7 1851
Adderbury. Daughter of James and Sarah Wycherley.

BENJAMIN WYNNE, *Furnagh*, 67 8mo. 2 1852
Moate.

William West, Leeds, 59 9mo. 10 1851

The life of this dear Friend is instructive, as an illustration of the truth that, to the rightly disposed mind, some particular sphere of usefulness is ever open. He was born at Wandsworth in Surrey, in the year 1792, and was the eldest son of Samuel and Katharine West. From early youth he was the subject of deep religious impression, and often

spoke to his children of the happiness which he had experienced in early yielding to the convictions of duty. He took a warm and active interest in the various philanthropic societies of his own town and neighbourhood, and in those for the encouragement of mental improvement: and whilst serving on committees connected with the latter, was always anxious to carry out the guarded principles of our religious Society, with reference to the introduction into them of improper books, or subjects of a trivial or doubtful tendency. He believed that the holding of office in these societies, involves great responsibilty, and often felt called upon to differ from those of his colleagues, who considered themselves merely required to carry out, not in any degree to lead, the tastes and pursuits of those who had elected them.

It is pleasing to contemplate the life of those who, having talents committed to their trust beyond those which distinguish many of their fellows, yet retain that simplicity in religious things, which must ever attach to the disciples of Him who said, "Except ye receive the kingdom of Heaven, as little children ye cannot enter therein." Our dear friend, we believe, was favoured to retain to the last, clear views of the spirituality of true religion.

Whilst actively engaged in an increasing business, as well as in the more public duties already referred to, and in contributing in various ways to several of the first societies in the kingdom for the encouragement of science, in the retirement of his private study, a portion of each day was set apart for the reading of the Sacred Volume, and for religious meditation; and although little was said to his family, of these things, yet, whilst commending the same rule to them, it was evident, even had they not been otherwise aware of it, that the advice came from one who had long felt its value. The subject of this memoir was for many years engaged as a lecturer on Chemistry, to a class of medical students, and in his addresses to these young men, he endeavoured to mingle with the regular instruction, hints for their social and moral improvement, which in some cases led to the happiest results on individuals, and so far from offending even those lightly disposed towards sacred things, eventually led to increased esteem on their part.

His professional engagements, more especially those into which he was called, as scientific evidence in legal cases, often led him into great mental exercise. Holding, as he did, the inviolable sacredness of human life,—in those dreadful cases

of poisoning, in which his evidence as to the fact might lead to the conviction, and consequent forfeiture of life of the suspected party,—every experiment was tried and retried under a solemn feeling, that nothing but the plainest proof could justify his testimony being given *against* the prisoner: and whilst we believe he never entered the witness-box without a secret petition that truth alone might prevail, yet it was matter of rejoicing to him, when the evidence of intention was so far doubtful, that the prisoner escaped the extreme penalty of the law. Whilst from the nature of his engagements he was brought into intercourse with many whose habits of life little accorded with that self-denial which is enjoined to the Christian, he was careful to avoid the appearence of evil, in walk and conversation, and, as occasion offered, frequently took a private opportunity, kindly to point out what appeared improper; and such admonition, offered in humility and seeking for right direction, was, we believe, often favoured to be a word in season to those to whom it was addressed.

For some years prior to his last illness, our dear friend suffered much from bronchites, in addition to some decline of strength, the natural result of a life so arduous as his had been. About ten days before the date of his decease, he was

seized with a severe attack of dysentry, which made it too evident, to those who watched by his bedside, that life would not long be spared. Although sensible almost throughout his illness, the exhaustion of strength, during the intervals from severe suffering, was too great, to allow of his saying much to those around of what passed within his own mind, but the promise is sure to those who seek the Lord, whilst life and strength are their portion,—"When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee;" and although He may not always see meet to permit those glimpses of the eternal city which lead the soul to exult in the foretaste, e'er it has passed the bounds of time, a testimony to the truth was not needed from the dying bed;—life with its endlessly varied pursuits furnished it,—and how transcendently precious is that testimony!

LYDIA ZACHARY, *Bristol.* 69 10mo. 25 1851

INFANTS whose names are not inserted.

Under one month	...	...	Boys	5	...	Girls 1
From one to three months	...		do.	0	...	do. 0
From three to six months	..		do.	1	...	do. 1
From six to twelve months	...		do.	4	...	do. 3

TABLE.

Shewing the Deaths, at different Ages, in the Society of Friends in Great Britain and Ireland, during the years 1849—50, and 1850—51, 1851—52.

AGE.	YEAR 1849—50.			YEAR 1850—51.			YEAR 1851—52.		
	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.
Under 1 year*	5	8	13	17	11	28	10	5	15
Under 5 years	8	11	19	25	16	41	18	12	30
From 5 to 10 „	2	6	8	3	7	10	5	7	12
„ 10 to 15 „	0	2	2	1	1	2	4	7	11
„ 15 to 20 „	2	7	9	9	4	13	7	4	11
„ 20 to 30 „	9	6	15	12	10	22	10	23	33
„ 30 to 40 „	6	12	18	10	12	22	4	19	23
„ 40 to 50 „	9	14	23	9	10	19	9	13	22
„ 50 to 60 „	12	17	29	19	21	40	10	22	32
„ 60 to 70 „	21	30	51	23	24	47	28	29	57
„ 70 to 80 „	33	40	73	31	44	75	25	46	71
„ 80 to 90 „	22	22	44	16	15	31	16	41	57
„ 90 to 100 „	2	4	6	2	3	5	1	2	3
All Ages.....	131	179	310	160	167	327	137	225	362

* The numbers in this series are included in the next, "under 5 years."

Average age in 1849—50, 54 years, and 9 months.
Average age in 1850—51, 50 years, 3 months, 7 days, and 9-10ths.
Average age in 1851—52, 52 years, 11 months, $1\frac{1}{4}$ day.

COULTAS, PRINTER, YORK.